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THE
COMPLETE WORKS
OF
THOMAS LODGE

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THE

COMPLETE WORKS

OF

THOMAS LODGE

[1580-1623?]

NOW FIRST COLLECTED

VOLUME FOURTH



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VVITS MISERIE,
and the VVorlds Madneſſe:

Diſcouering the Deuils Incarnat of this Age.



LONDON,
Printed by *Adam Iſlip*, and are to be ſold by *Cuthbert Burby*, at his ſhop by the Roiall-Exchange. 1596.

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TO THE RIGHT

worſhipfull brothers, *Nicholas Hare* of Stow Bardolfe Eſquire and Recorder of Lyn, *Hugh Hare* Eſquire, Bencher of the inward Temple, and *Iohn Hare* Eſquire, Clarke of *her Maieſties Court of Wards*, Tho. Lodge Gentleman, wiſheth health, wealth, and heauen.

RIght Worſhipfull, vnderſtanding how like *Scilirus* the Scythians fagot you are all ſo tied togither with the brotherly bond of amitie, that no diuiſion or diſſention can depart you; In memorie of your rare and vnited loues (the like whereof this barren age ſcarſely affordeth any) and in regard you are three ornaments in this Honourable Citie, whereof I eſteeme my ſelfe a member: To confecrate your vertues with my fame, I haue boldlie

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made you the patrons of this my worke, which both becommeth your grauities to read, and your deuotions to thinke vpon. Accept (I moſt humblie intreat you) this deſeruing kindneſſe from a gentleman, whoſe labours and curteſies being well conſtrued, ſhall embolden him hereafter to aduenture on farre greater. Till when, I moſt humblie commend me: Written in haſt, from my houſe at Low-Laiton, this 5. of Nouember. 1596.

Your Worſhips in all kindneſſe,

T. L.

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To the Reader of either ſort.



Eaders whatſoeuer (courteous I deſire it, if otherwiſe I care not) I preſent you as ſubtile vintners are woont, with my quart at the end of a large reckoning, wherin though I ſtriue to delight your taſt, you muſt hold your ſelfe aſſured to pay for your pleaſures; for books craue labour, and labour deſerues money, pay therfore the Printer for his pains, and if you meet not Carpes in your diſh, you may hap haue Gogins if you angle: You run ſweating to a play though there want a ſpirit of wit, I meane meriment in it, then ſticke not to giue freely for this, for my Commedie is pleaſure, the world is my ſtate and ſtage, and mine actors ſo well trained, that without a foole and a Deuill I paſſe nothing, (and thats no ſmal credit in a countrey towne where hornd beaſts yeeld moſt pleaſure and profit) Kind heart *ſhall not ſhow you ſo many teeth tipt with ſiluer in his Sunday hat, as I Deuils incarnate in clokes of the new faſhion, But what Deuils ſay you? (for if* Plato *lie not, they are in the aire like* Atomi in ſole, *mothes in the ſonne.) Faith, earthly Deuils in humane habits, wherof ſome ſit on your pillows when you ſleepe, wait on your*

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your taſters when you drinke, dreſse ladies heads when they attire them, perfume courteours when they trim them, and become Panders if you hire them: and if you know them not rightly, they may hap to leaue their horns behind them among ſome of you. Buy therfore this Chriſtall, and you ſhall ſee them in their common appearance; and read theſe exorciſmes aduiſedly, & you may be ſure to coniure them without croſſings: but if any man long for a familiar for falſe dice, a ſpirit to tell fortunes, a charme to heale diſeaſed, this only booke can beſt fit him, let him but buy it, read it, and remember it, and if he be not well inſtructed when he hath ended it, he ſhall be a Deuill himſelfe on my conſcience without ending. Farewell and thanke him that hath ſtudied thee ſo much profit; if thou doeſt not I pardon thee becauſe thou doeſt as the world teacheth thee. Farewell.

Thine in charitie and loue:
T. L.

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THE DEVILS INCARnate of this age.

LOoking lately into the cuſtomes of theſe times, and coniecturing mens inward affections by their outward actions; I gather with IEROME, that this world is the houſe of confuſion, & that the old Prouerbe in theſe dayes hath greateſt probability and truth, that *Homo eſt homini dæmon*, Man vnto man is a deuill. For who conſidereth wiſely what hée ſéeth, and compareth that which ſhould be, with that which is; may rightly ſay, that the Epicure conceited not ſo many Imaginary worlds, as this world containeth *Incarnate deuils*. Incarnate deuils, quoth you? why there are none ſuch: then are there no men, ſay I, that delight to be vicious; and that true ſentence is fruſtrate, *Totus mundus in maligno poſitus eſt*, The whole world is ſet on miſchiefe. Come, come, let vs take the painting from this foule face, pull off the couer from this cup of poyſon, rip vp the couert of this bed of ſerpents, and we ſhall diſcouer that palpably, which hath long time béene hidden cunningly: How? ſay you: Mary thus if you pleaſe: Compare things paſt, and you ſhall conceit harmes preſent.

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Apoc. 12. When that old ſerpent the deuill (who with his tayle, drew vnto him the third part of the ſtarres, and with his ſeuen heads and ten hornes, combated with MICHAEL and his Angels) was ouercome: knowing (like a wily foxe as hée is) that his power was limited by a greater, and himſelfe reſtrained by the mighty: yet willing to become Gods Ape (whome in enuie hée could not ouercome) hée ſent out ſeuen deuils to draw the world to capitall ſinne, as God had appointed ſeuen capitall Angels (who continually miniſter before him) to infuſe vertues into men, and reduce ſoules to his ſernice. And as the ſeuen good are MICHAEL, GABRIEL, RAPHAEL, VRIEL, EUCHUDIEL, BARCHIEL, and SALTHIEL: So of Sathans miniſters, LEUIATHAN is the firſt, that tempteth with Pride; MAMMON the ſecond, that attempteth by Auarice; ASMODEUS the third, that ſeduceth by Lecherie: BEELZEBUB the fourth, that inciteth to Enuie; BAALBERITH the fift, that prouoketh to Ire: BEELPHOGOR the ſixt, that mooueth Gluttony: ASTAROTH the ſeuenth, that induceth Sloth and Idlenes.

Theſe ſeuen capitall ſinnes ſent out into the world, wanted no allurements to bewitch the eie; no oratory, to ſeduce the eare; no ſubtilty, to affect the ſences: ſo that finally, ſeazing on the hearts of men, and wedded to their thoughts, they haue brought foorth many and pernicious children, to the generall miſchiefe of all nature. Some like Centaures, begotten of clouds, (as AMBITION:) ſome like Serpents, nouriſhed in corrupt dunghils, (as SENSUALITIE:) ſome like vapors, raiſed vp to be conſumed, (as FLATTETY.) Generally all ſo dangerous, that as ruſt deuoureth the iron, and the moth the garment, ſo do theſe ſinnes our ſoules.

The

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The fearfull race of *Leuiathan*, with the generation of his Incarnate breed.

LEVIATHAN the eldeſt, after that (in the former ages and infancie of the world) hée had peruerted NEMBROD, brought NINUS to confuſion, begun tyranny in the firſt, and monarchie in the next; when in the kingdoms of the Eaſt hée had left no regall ſeate vnſtained with blood; & in the Weſt, the true faith affronted by many hereſies: at laſt waxing old (& more fruitfull and ſubtill in doing miſchiefe) hée raiſed vp theſe contentious ſpirits to peruert our world (which retaining now a daies and that very ſcarſely the only memory of the temperance of their forefathers, are wholly diuerted and turned from the meane, and accuſtomed for the moſt part in the extreames of all vertue and godlineſſe.) His firſt ſonne is VAINGLORY, who ſéeing his father waxen old in complotting villanies, broken by fatall contentions, ſpent by many poiſons, and impoueriſhed by meere exceſſe, hath preferred him to the maſterſhip of an hoſpitall, where hée now teacheth new paintings, to couer ages wrinkles; ſtrange pollicies, to ſupplant zealous procéedings; and ſubtill hereſies, to infect the hearts of the ſimple. This luſtie yonker (taught to play the PROTHEUS by his old Grandſire the deuill) appeareth in diuers ſhapes to men, applying himſelfe to all natures and humors. To EUE hée appeared like a Serpent, *Et eritis ſicut dii*, And you ſhall be as gods, ſaid he: but in this world hée is Incarnate, méeting gentlemen commonly at their ordinaries, ſchollers in their ſchools, handicrafts men in their ſhops, ſoldiers in their exploits, ſhrouding himſelfe alwaies in the ſhaddow of vertue, wheras in truth he is but the effect of vice: he is backed with BOASTING his familiar brother; grounded in DISCORD, a braunch of his nature; attended by INOBEDIENCE, the fruit of preſumption.

Greg ho. 16.

Albertanus lib. 1.

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In chiefe places he appears not but in the coat of Singularity, reioicing vainly in thoſe ſtratagemes, which at laſt are determined in his owne ruine: witneſſe ALCIBIADES, who (as PLUTARCH reporteth) nouriſhed in his vaine felicities, periſhed vnhappily by inconſideration and incontinencie. Of late daies knowing that his grandfather determines to keepe graund Chriſt maſſes in hel, he hath inſinuated himſelfe into the city in theſe kind of furnitures & apparitions, to prouide him ſtore of fuell to furniſh Sathans houſe of Diſtreſſe, and common place of Confuſion. In Powls hée walketh like a gallant Courtier, where, if hée méet ſome rich chuffes worth the gulling, at euery word he ſpeaketh, hée makes a mouſe of an elephant, he telleth them of wonders done in *Spaine* by his anceſtors: where, if the matter were well examined, his father was but Swabber in the ſhip where Ciuill Oranges were the beſt merchandize: draw him into the line of hiſtory, you ſhall heare as many lies at a breath, as would breed ſcruple in a good conſcience for an age: talke with him of trauels, ware thirty thouſand crownes in eggeſhels at a *Venetian* banquet: if any worthy exploit, rare ſtratageme, plauſible pollicie, hath euer paſt his hearing, hée maketh it his owne by an oath: nay, to ſpeake the whole pith of his commendations, truths are as rare in his mouth, as adulteries in *Sparta*. Touch me his hat, it was giuen him by HENRY the ſecond of *Fraunce*, when hée kiſt the REINTGRAUES wife at his going into *Almaine*: commend the faſhion of his beard, hée tels you it is the worke of a Turkiſh barber: his band was a prize gotten in *Tranſiluania*; where the truth is, he bought it in the Exchange for his mony: CHARLES the Emperour gaue his cloake: his ſword was MOUNTDRAGONS, all that hée hath if you beléeue him, are but gifts in reward of his vertue: where (poore aſſe as he is) were hée examined in his owne nature, his courage is boaſting, his learning ignorance, his ability weakneſſe, and his end beggery: yet is his ſmooth tongue a fit bait to catch Gudgeons; and ſuch as ſaile by the wind of his good fortune, become Camelions like ALCIBIADES, féeding on the vanity of his tongue with the fooliſh credulity of their eares. Sometime like a Merchant he haunteth the Exchange; there iets

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iets hée in the diſpoils of a Brokers ſhop, graue in lookes, courtly in behauiour, magnificent to the ſimple ſort, affable to the wiſer, now enquiring of newes from Tripoly, ſtraight boaſting of his commodities from Ozante, filling all mens ears with ſo great opinion of his wealth, that euery one holdeth him happy that truſt him, till in the end, hoth hée and they, prooue bankrupts. In his hood and habit hée will prooue RAMUS to be a déeper Philoſopher then ARISTOTLE, and preſume to read the *Mathematiques* to the ſtudious, when he knowes not what either *Axis*, *Equator*, or *Circulus* is: draw him to *Geometry*, hée will proteſt that *Dodochedron* is not a figure of twelue angles: vrge him in *Muſike*, he will ſweare to it, that he is *A per ſe* in it, where hée is ſkilleſſe in Proportion, ignorant in Diſcord, negligent in Time, vnapt for Harmony, being both in ſoule & body a méere aduerſary to all Science. For he that delighteth to challenge all things to himſelfe, defraudeth his reaſon of Light, and his mind of Iudgement. Beware of this Deuill friends, for if you make him a ſouldier, you ſhall find a falſe heart, or howſoeuer you thinke him, a very ideot. A Father ſpeaking of him, ſaith, *Et ſeipſum perdit, & alium inficit*, He looſeth himſelfe, and infecteth others. Thoſe only that haue calculated his natiuity, ſay this of him, that if euer he be attached by good counſell, hee will hang himſelfe: or if he be croſt in his opinion, kill himſelfe in deſpaire, that all the wiſer ſort may haue cauſe to laugh at him.

The next ſonne LEUIATHAN preſenteth, is AMBITION, catching at nothing but ſtars, climing for nothing but crownes. This gallant Deuill moouing at the firſt (before his Incarnation) a mutiny in heauen among the Angels, hath now aſſumed a body to raiſe tumults on the earth, and breake *ſacrum ſocietatis vinculum*, the ſacred bond of ſociety. In former times it was he only that peruerted lawes, neglected affinity, inuented conſpiracie, circumuented authority, giuing thoſe pens occaſion to report his excéeding tragedies, who were reſolued to ground their eternity on the happy peace earneſtly affected among all ciuill pollicies. It was AMBITION at firſt that of DEIOCES a iuſt Iudge, made an vniuſt Mede, and a tyrant. It was hée that

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brought TARQUINIUS in hate amongſt the Romans: it was hée that corrupted NERO, ſeduced CHABADES of *Perſia*, incenſed TIBERIUS and MAXIMINUS, prouoked POLICRATES to aſſault the *Samians*: and not content to worke theſe troubles on the Continent, Sicilie ſtandeth amazed at the murthers contriued by him, and the waues were an inſufficient wall for the Iſles of the midland ſea, to keepe out adulteries, murthers, and ambitions. PHALARIS and AGATHOCLES grone vnder his burthens: and Gréece hath yet in memory, that hée alone made ATHANÆUS murther his ſonne, and AIAX through euuie and emulation aſſault his friends: neither hath his ſiniſter influence had working only in mens hearts, but it inflamed women alſo, as SEMIRAMIS, ATHALIA, AGRIPPINA in NEROS time, BRUNECHILD in France: ſo that whoſoeuer readeth the ancient and moderne Chronicles, ſhall ſcarſely find any memorable act, except it be either grounded, ſeconded, cõtinued, or ended in AMBITION. But ſince the obiect of the ſence is a helpe to the memory, I will ſhew him particularly in his right coat, diſcouer him by his due circumſtances, ſo that whoſoeuer conſiderately weyeth how I deſcribe him, ſhall be able to know him if hée meeteth him. If hée ariſe from obſcurity, (as CHANGUIS a ſmith, who as LEWIS REGIUS witneſſeth became Emperour of the *Tarters*) or from the potters furnace, as AGATHOCLES:) hée laboureth tooth and naile to be ſkilfull in thoſe things which are moſt plauſible to the greater ſort, and tollerable among the commons: his ſtudie is for oſtentation, not vertues ſake: his bookes like MANSOLUS tombe, are comely without, but within nothing but rotten bones, corrupt practiſes: his apparell increaſeth with his fortune, and as the inconſtancy of worldly affaires direct him, ſo ſuteth hée both faſhions and affections: and as vainly he deſireth all things, so miſerably feareth hée all men. In his ſtudy hée affecteth ſingularity, and is more proud in being the author of ſome new ſect or hereſie, then a good man is humble in the fulneſſe of his knowledge: come hée into the eye of the world, hée créepeth into ſeruice with men of good credit, in féeding whoſe humors (hauing perhaps for want of ſome iſſue, made intruſion into ſome heritage) he matcheth not according to his birth, but the

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the increaſe of his fortune: and by hooke or crooke ſo ſtirreth in the world, that not only he attaineth preheminence in the city, but ſome place in Court: there begins hee with gifts to winne hearts, by fained humility to auoid emulation, by offices of friendſhip to bind his equals, by ſubtill inſinuations to work his ſuperiours, that he is both held worthy to be a ſtateſman, or a ſtate himſelfe. Growne this ſtep higher, the authoritie likes him not without the ſtile, wherin if any croſſe him, look for poiſon in his cup, or conſpiracy in his walks, or detractions among his equals: yea, ſo peſtilent is his nature, that (like fire in the embers) he neuer ſheweth but to conſume both himſelfe and others: if hée perceiue any that by ripe iudgement conceiteth his courſes, with him he ioineth as if he ſought his only protection vnder the wing of his glory: but the very truth is, he hath no other intent but this, to impe the wings of his renowme for feare he flie beyond him. Will you know his method? mary this it is: if the nature of the noble man whom hee enuieth be flexible, he bringeth him in feare either of his faithfull ſeruants in his priuat family, or his truſty familiars that loue his honor, or (if hée hath but ſome inckling of ſuſpect, or ſome miſlike betwixt his Prince and him,) hée plaieth LUCIAN in lying, leauing no meanes vnſought, but (as the Oratour ſaith, *Omnem moltens lapidem*) either to enforce feare or mooue hatred: this done, hée worketh on the contrary ſide, incenſing the Prince by ſome probable ſurmiſes (ſworne and confirmed by his flatterers and intelligencers,) till the Noble looſeth either his land, authority, or place, and hée attaine both his ſtile and promotion. Then at his buriall who mourneth chiefeſt but hée? yet play he neuer ſo cunningly, as CORNELIUS GALLUS ſaith:

Certè difficile eſt abſcondere pectoris æstus,
Panditur & clauſo ſæpiùs ore furor.

If hée endeauour to ſtrengthen himſelfe, hée doth but auoid his owne daunger, that after his owne aſſurance, hée may be

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be more able in others miſchieſes: to thoſe he fauoureth, and ſuch as further his procéedings, hee is a Patron to protect their writings, and a Iudge to diſſemble their eſcapes: yea, if any of his traine hath offended the law, he writes as AGESILAUS did to HIDRIEUS CARES in the behalfe of NICIAS, *Niciam ſi nihil peccauit, dimitte; ſin peccauit, noſtri cauſa dimitte: omnino autem dimitte.* If NICIAS (ſaith he) hath offended nothing, diſmiſſe him; if he be faulty, releaſe him for my ſake: howſoeuer it be, ſet him at liberty. If (according to MACHIAUELS doctrine) he haue a great State oppoſed againſt him to preuent his encreaſe, with him he plaieth as the Ape with his yong ones, he kils him with coakſing him, he giues aime to his error, ſhewes patience if hée thwart him, encourageth him to dangers, vrgeth on his raſhnes, and thus like a little worme, eateth through a great tree, and by obſeruing times, winneth his triumph: of all things a likes not to heare of THEOPHRASTUS leſſon, that *cum viuere incipimus, tunc morimur*: when we begin to liue, then we die: for of all his ſuſpects this is the greateſt, that his actions in this world can not work felicity in another: yet with ALEXANDER in his life time he longeth to be flattered: and though in ſoule he knowes himſelfe to be a Deuill, yet to the world forſooth he would be deified. Alas, how many are ſhipwrackt on this rock? (as that Atheiſt IULIAN the *Apoſtata*) how many of theſe ſorts (as CÆSAR, PHOCAS) in their age, CÆSAR BORGIA (otherwiſe called DUKE VALENTINIAN) CORRADINE in Naples, CHRISTIERNE of Denmarke, ERICUS of Swethland, haue vnhappily drowned thẽſelues in this puddle?

But leaue we him as ſufficiently diſcouered, and let vs ſee the third Diuel incarnate, which LEUIATHAN hath brought forth to corrupt and haunt this world: and who is he thinke you? Forſooth no begger, but a gallant of the firſt head, called BOSTING, who hath an impure CLEON flattering at his héeles (as had ALEXANDER) or a laſciuious MARTIALL (as DOMITIAN.) He with NABUCHODONOSER will boſt that he hath builded Babilon, with the King of Tire vaunt that he is God, and with the prowd Phariſie accuſe the Publican, and iuſtifie himſelfe. This is a luſtie bruit amongſt all other Diuels, his beard is cut like the ſpier of Grantham ſteeple, his eies turne in his head like the Puppets

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Puppets in a motion, he draweth his mouth continually awry in diſdaine, and what day ſoeuer you méet him, he hath a ſundrie apparell: Among Sectaries he walketh poorely, dawbing his face with the white of Spaine to looke pale; fixing his eies ſtill on heauen, as if in continuall contemplation; demeaning himſelfe like an Anabaptiſt, (as SLEIDAN diſciphereth them) to the end he may be reputed as mortified, and a contemner of the world: then backbiteth he the Cleargie, commending the ſimplicitie of his conſcience, and getting PRESUMPTION, PERTINACITIE and CONTENTION, his ſworne brothers, into his companie, he maligneth all men that commend him not, ſweares that Goſpeller to be a dronckard whom he neuer knew, proteſts this Biſhop to be a Neſtorian, who notwithſtanding with CIRILE and the Counſaile of *Epheſus* condemneth his ſaying, *Ego bimeſtrem & trimestrem haud quaquam confiteor deum.* He condemneth all mens knowledge but his owne, raiſing vp a Method of experience with (*mirabile, miraculoſo, ſtupendo*, and ſuch faburthen words: as FIEROUANTI doth) aboue all the learned Galieniſts of Italie, or Europe. Bring him to counſaile, he diſturbeth the fathers: make him a Lawier, he nouriſheth contentions: thwart him in his opinion, he will ſweare that CAPITAN MUSCIO the Spaniard, was a moderate ſouldier, where in the expedition againſt the Turk (whē SEBASTIANO VENIERO was Generall of the Armie of the Venetians, and MARCO ANTONIO COLUMBINO Generall for the Pope, & Leiutenant of DON IOHN D'AUSTRIA) he and two of his companions, were hanged for ſedition and inſolence. Though he looke with a counterfait eie, none muſt ſee further then he, and whatſoeuer he ſaith, muſt be held an Aphoriſme, or he flings houſe out of the window with his boaſtings. If he heare any man praiſed, he either obſcureth his fame by condemning him of diſſoluteneſſe, or detracteth from his credite by vrging ſome report of intemperance. So that he wholy aſcribeth deſert to himſelf, and laies the burthen of imperfection on all others mens backs. In the Stationers ſhop he ſits dailie, Iibing and flearing ouer euery pamphlet with Ironicall ieaſts; yet heare him but talke ten lines, and you may ſcore vp twentie abſurdities: I am not as this

Sleid. lib. 10. de ſtat relig.

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man is, is his common proteſtation, yet a more aranter Diuel is there not betwixt S. Dauis and London. Make him a ſchoolemaiſter and let him liue on his Accidence, no man paſſeth the ſame foord with him but he drownes him; PERSEUS is a foole in his ſtile, & an obſcure Poet. STATIUS, *nimium tumidus*, too ſwelling. He hath an oare in euery mans boat; but turne him looſe to write any Poeme, God amercie on the ſoule of his numbers: they are dead, dul, harſh, ſottiſh, vnpleaſant, yea ELDERTONS noſe would grin at them if they ſhould but equall the worſt of his Ballads. But ſoft who comes here with a leane face; and hollow eies, biting in his lips for feare his tongue ſhould leape out of his mouth, ſtudying ouer the reuertions of an ordinarie, how to play the ape of his age? I know him wel, it is DERISION, a prettie Diuel I promiſe you, at his héeles waits RASH IUDGEMENT in a cloake of ABSURDITIES: Ho APELLES look to your pictures, for theſe Diuels will reprooue them; Sirha, cut not your meat with the left hand, ſpit not without the comely carriage of your head, ſpeake not an accent amiſſe I charge you; for if DERISION catch you in one trip, Raſh Iudgement ſhal condemn you, and he wil execute you. But how I pray you? Marry he will run ouer all his varietie of filthie faces, till he light on yours: beat ouer all the antique conceits he hath gathered, til he ſecond your defect, and neuer leaue to deride you, till he fall drunke in a Tauerne while ſome grow ſicke with laughing at him, or conſult with Raſh Iudgement how to delude others, that at the length hée prooueth deformity himſelf. This curſed CAM cares not to mock his father; & as the Rabin HANANY ſaith, He neuer ſitteth but in the chaire of Peſtilence, his méereſt profeſſion is Atheiſme: and as IOB ſaith, To mocke at the ſimplicitie of the iuſt: to be briefe with SENECA in MEDEA.

Iob. 12.

Nullum ad nocendum tempus anguſtum est malis.

No time too ſhort for bad men to doe hurt.

It is meat and drinke to him when he is mocking another man: Chriſt his Sauior is a Carpenters ſonne: Chriſtians, Galileans in contempt: Nay ſuch blaſphemie vttereth he betwixt the Holy ghoſt and the bleſſed and Immaculate Virgine MARIE, as my heart trembleth to thinke them, and my tongue abhor-

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abhorreth to ſpeake them.

Next him marcheth HYPOCRISIE in a long gowne like a ſcholler; how like his father LEUIATHAN he looks? But that his horns are not yet budded, becauſe he moulted them verie lately, in the lap of an Harlot. Oh how ancient a Gentleman would hée be! he claimes from SIMON MAGUS his petigrée, and by diſcent tels of SILENE the Harlot his firſt by the mothers ſide, thē comes he to MENANDER the coniurer, from him reckons he to the Nicolaits, who held y^e^ axiome of ARISTOTLE in a ſiniſter ſence, *Bonum quo communius eo melius*, A good faire wench the commoner ſhee were, the better ſhe were: Then CHERINTHUS, EBION, the one confirming that circumciſion was neceſſary, the other, that Chriſt was not before his mother: next theſe the yeare 109 MARCION, denying God the creator to be the father of Chriſt: then VALENTINIAN, alleaging that Chriſt participated nothing with the Virgine MARIE: From them to the CATAPHRIGI, TATIANI and SEUERIANS; after theſe to FLORUS and BLASTUS in the time of ELEUTHERIUS the firſt. It were too long to recken the whole of them, but this I am ſure of, the laſt ſectarie of his kin now aliue (as he ſaith) is a Browniſt, and an Hereticke he is I warrant him. This Diuel (as moſt coniured by the conſtant and ghoſtly writings of our fathers and ſchoolemen,) I leaue to diſcouer, only this much of him as a true marke to know him by; he begins his innouations, becauſe he is croſt in his requeſts, as BLASTUS; neither is he fauored but by the ignorant and vnlettered, as by THEODOTUS a cobler: to be ſhort, as AUGUSTINE ſaith, *Ad hoc hæreſes ſinuntur eſſe vt probati manifeſti fiant*, Therfore (ſaith he) are hereſies ſuffred to floriſh, to the end that being proued they may be made maniſeſt.

Nicephor. lib. 3. cap. 7. Auguſt in Pſal. 67. verſ. congregatio.

Another ſonne hath he, and his name is CURIOSITIE, who not content with the ſtudies of profite and the practiſe of commendable ſciences, ſetteth his mind wholie on Aſtrologie, Negromancie, and Magicke. This Diuel prefers an EPHIMERIDES before a Bible; and his PTOLOMEY and HALI before AMBROSE, golden CHRISOSTOME, or S. AUGUSTINE: Promiſe him a familier, and he will take a flie in a box for good paiment: if you long to know this ſlaue, you ſhall neuer take him without a book of characters in his boſome. Promiſe to bring him to treaſure-troue,

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he will ſell his land for it, but he will be couſened: bring him but a table of lead, with croſſes (and ADONAI, or ELOHIM written in it) he thinks it will heale the ague, and he is ſo buſie in finding out the houſes of the planets, that at laſt he is either faine to houſe himſelfe in an Hoſpitall, or take vp his Inne in a priſon: he will not eat his dinner before he hath lookt in his Almanake: nor paire his nailes while Munday, to be fortunat in his loue: if he looſe any thing, he hath readie a ſiue and a key; and by S. PETER and S. PAULE the fool rideth him: hée will ſhew you the Deuill in a Chriſtal, calculate the natiuitie of his gelding, talke of nothing but gold and ſiluer, Elixer, calcination, augmentation, citrination, commentation; and ſwearing to enrich the world in a month, he is not able to buy himſelfe a new cloake in a whole yeare: ſuch a Diuell I knew in my daies, that hauing ſold all his land in England to the benefite of the cooſener, went to Antwerpe with proteſtation to enrich MONSIEUR the Kings brother of France, LE FEU ROY HARIE I meane; and miſſing his purpoſe, died miſerably in ſpight of HERMES in Fluſhing. Of this kind of Deuill there was one of late daies flouriſhing in Lions (a famous cittie in France) who was ſo much beſotted with ſtarre gazing, that he credibly beléeued that there was a certaine Diuinitie in the Sunne, the Moone, and other Planets, ſaying that the Sonne was true God, which he tearmed the chiefeſt light and *Supremum genus*, aboue all the Categories of ARISTOTLE, but after a little *Eleborus* had purged him, and reaſon conuicted him, he recanted. This Diuell if he fall acquainted with you (as he did with the Arians) he ties you to MARTINET their familiar, maketh you honour Sathan in forme of a Bull, binding you to horrible and abhominable crimes, as firſt to adore the Deuill as God, then to diſauow your Baptiſme, next to blaſpheame your creator, fourthly, to ſacrifice to the Deuil, fifthly, to vow and dedicate your own children to his ſeruice, ſixtly, to conſecrate thoſe that are vnborne, ſeuenthly, to ſeduce others to your power, eightly to ſweare by the name of the Diuell, ninthly, to procure abortion to preuent Baptiſme, tenthly, to eat your children before birth as HORACE writeth and partly inſinuateth.

Neu

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Neu pranſæ lamiæ viuum puerum extrahat alus.

Then teacheth he you to kill and poiſon, againe to rot cattell by charmes, then to raiſe ſtormes and tempeſts by inuocation of Diuels: what need more horror? Blaſting of corne, inducing of famine, prodigious inceſts, the ſonne with the mother, the daughter with the father, Magicall ingendrings betwixt the ſorcerer and the Diuell, called by the Hebrews LILITH; al this (as partlie CIPRIAN in his Recantation confeſſeth, *Malleus maleficorum:* and PRIERAS in his Booke *De demonum mirandis* witneſſe) are the fruits of CURIOSITIE, and the working of ſorceries, and the inſtructions of the Diuell. There are many in London now adaies that are beſotted with this ſinne, one of whom I ſaw on a white horſe in Fléetſtréet, a tanner knaue I neuer lookt on, who with one figure (caſt out of a ſchollers ſtudie for a neceſſary ſeruant at Bocardo) promiſed to find any mans oxen were they loſt, reſtore any mans goods if they were ſtolne, and win any man loue, where, or howſoeuer he ſetled it; but his Iugling knacks were quickly diſcouered, and now men that in their opinions held him for a right coniurer, dare boldly ſweare that he is a rancke couſener.

Another ſonne LUIATHAN hath that deſerues diſcouering, for of all the children his father hath, he is moſt befriended & leaſt ſuſpected: his name is SUPERFLUOUS INUENTION, or as ſome tearme him NOUEL-MONGER or FASHIONS. Sometimes he is a cooke, inuenting new ſauces and banquets, ſometimes deuiſing ſtrange confections to beſot an idolater of his bellie, ſometimes for an irefull man he deuiſeth ſtrange reuenges, ſometime for a fearfull, ſtrong towers to kéepe him in: he is excellent at billiment laces to deuiſe new, and for pouders to breake the cannon, and poiſons to kill lingerlinglie, he yéelds neither place to FIEROUANTI nor any Italian. If Ladies lacke paintings and *Beletze*, Venice affoords not the like; and if your maſterſhip lacke a faſhion, commend me to none but him. This is he who firſt found out the inuentions to curle, and to him it is aſcribed the changing and dying of haire: For he could be no leſſe then a Diuell in my opinin, that durſt falſifie Gods words, where hée ſaith, *Non potes vnum capillum facere album aut nigrum*, Yet dare he ad- Matth. 5.

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uenture to know all. CLEOPATRA in her time was his dear friend, and in our age he is ſought too both in Towne and Countrie. The chines of Béefe in great houſes are ſcantled to buie chains of gold; and the almes that was wont to reléeue the poore, is huſbanded better to buy new Rebatoes: it is monſtrous in our opinion to ſée an old man become effeminate, but is it not more monſtrous to ſée the old woman made yoong againe! the Elephant is admired for bearing a litle caſtle on his back, but what ſay you to a tender, faire, young, nay a weakling of womankind, to weare whole Lordſhips and manor houſes on her backe without ſweating? *Veſtium luxus* (ſaith TULLY) *arguit animum parum ſobrium*, Alaſſe ſobrietie where ſhalt thou now bée ſought, where all men affect pompe? The Plowman that in times paſt was contented in Ruſſet, muſt now adaies haue his doublet of the faſhion with wide cuts, his garters of fine ſilke of Granado to méet his SIS on Sunday: the farmer that was contented in times paſt with his Ruſſet Frocke & Mockado ſléeues, now ſels a Cow againſt Eaſter to buy him ſilken géere for his credit. Is not this FASHIONS a iolly fellow that worketh this? Vrge the conſtitution of the Apoſtles to our gallants, *O homo mors æterna tibi parata eſt, quoniam propter ornatum tuum illaque aſti mulierem vt amore tui flagraret*, Man eternall death is prepared for thee, becauſe thou haſt allured women to ſinne by thy diſſolute garments. Tut ſay they, we ſtand not on credite nor on conſcience; and yet they lie too, for ſo long they ſtand on their credites that they vtterly fall by them. Crie out with them to the woman, and will her not paint her viſage; now I faith Sir foole (will ſhe ſay) helpe of nature is no ſinne, to pleaſe my huſband: Nay, whiſpers FASHION in her ears, if you be Gods works, you had the more reaſon to be adorned becauſe his. Impiety thus alwaies attending on this Deuill, he forgeth excuſes to diſpence with conſcience. It is a great matter ſaith TERTULIAN to ſée the vanitie of women in theſe daies, who are ſo trimd and trickt, that you would rather ſay they beare great forreſts on their necks, then modeſt and ciuill furnitures: Tut anſwers FASHION, it kéepes their faces in compaſſe; To weare wiers and great ruffes, is a comely cops to hide a long wrinckled face in. Boulſters

Conſtit. Apoſt. lib. 1. ca. 4. & 9.

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ſters for crookt ſhoulders, who but FASHIONS firſt ſold them in Venice? and ſince buſks came in requeſt, horne is growne to ſuch a ſcarcitie, that LEUIATHAN hath caſt his owne beakers of late to ſerue the market. There are boulſters likewiſe for the buttocks as wel as the breaſt, and why forſooth? The ſmaller in the waſt, the better handled. Beléeue me, I thinke in no time IEROME had better cauſe to crie out on pride then in this, for painting now adaies is grown to ſuch a cuſtome, that from the ſwartfaſte Deuil in the Kitchen to the faireſt Damſel in the cittie, the moſt part looke like Vizards for a Momerie, rather then Chriſtians trained in ſobrietie: O poore woman (cried the Father) canſt thou lift vp thy face to heauē, cōſidering God knows théenot? Tutallthismoues not(quoth INUENTION OF NOUELTIES) we muſt haue more new Faſhions: well be it ſo maſter Diuell, yet let your dames take this verſe of MARTIALS for a concluſion:

Omnia cum fecit Thaida Thais olet. *Lib. 6. Epig.*

When *Thais* hath done all, yet *Thais* ſmels.

But let vs leaue this Diuell at his cutting bord intentiue for new faſhions againſt next Chriſtmas, and ſée what Diuell and ſonne of pride marcheth next, forſooth INGRATITUDE, careleſſe both in apparrell and lookes: This is a generall fellow, and thinkes ſcorne to be vnſéene in all the ſinnes of the world. If hée receiue graces from God, it not his mercie that giueth them, but his owne induſtrie; he is a right PELAGIAN, preſuming by naturall vertue (without the grace of God) to attaine Paradiſe: Giue him what you can, hée condemnes you for your labor: he cals his maiſter old dunce that taught him learning; and to his father that brought him vp, he proteſts he knows him not poore groome, nay if he beg he ſcornes to reléeue him: his benefactors might haue kept their money with a vengeance: and for his Lord (if he ſerue at any time) none but Ingratitude if hée decay, will ſooneſt ſell him to a ſergeant, he is the fitteſt inſtrument to hang his Maiſter, ſo that of PLAUTUS is verie aptly applied vnto them.

Si quid benefacias lenior pluma gratias.
Si quid peccatum eſt plumbeas iras gerunt.
Lighter then feather, thanks if thou befriendeſt.

But

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But leaden wrath they beare if thou offendeſt.
To be ſhort with IEUENAL in his Satires.

Ingratos ante omniapone ſodales.
Of all men flie vngratefull friends.

Nihil augetur ingrato (ſaith BARNARD) *ſed quod accipit, vertitur ei in perniciem*, To an vngratefull man nothing is encreaſed, and that which he receiueth, turneth to his deſtruction. PLINY in the Prologue of his naturall Hiſtorie calleth them *fures & infelices*, Theeues, and vnhappie, that acknowledge no benefites: and SENECA the Philoſopher counteth them worſer then Serpents, for Serpents (ſaith he) caſt out their poiſon to other mens deſtruction, but vngratefull men without their owne diſgrace cannot be vnthankfull. HERMES TRIMEGESTUS counteth the beſt ſacrifice to God to be Thankfulneſſe, it followeth then *à contrarijs* that the worſt thing in his ſight is Ingratitude. The commenter vpon ARISTOTLES Book *De animalibus* telleth a ſtorie to this purpoſe: A certaine huſbandman nouriſhed an Aſpis in his houſe, feéding him daily at his own table, and chearing him with his owne meat; it fortuned a little while after that hée brought forth two yong ones, the one of which poiſoned the huſbandmans ſonne, and brought ſorrow to his houſhold: The old breéder conſidering this (in the ſight of the father) murthered the offender, and as if aſhamed of his ingratitude, departed the houſe with the other. Behold ſence of benefite in a Serpent, and will man be vnthankfull? The Lion that was healed by ANDRONICUS in the wood, did he not ſaue his life in the Theator? Man conſider this, and to bring thée the more in hatred with this fiend, weigh this one example of SENECA written in his fourth Booke *De beneficijs*: A certaine ſouldior indangered by ſhipwracke, and floating (for the ſpace of twentie daies) on a broken maſt in a ſore tempeſt, was at laſt caſt a ſhoare in a Noblemans Lordſhip, by whom he was relęeued with meat, clothes, and monie: This Nobleman comming to PHILIP of Macedon his King, and encountring a little after with this vnthankfull ſouldier, was by him accuſed of falſe Treaſon: and ſo much for the time did iniquitie preuaile, that not only he indangered the Noblemans life, but poſſeſt his goods likewiſe, by the beneuolence

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lence of the King: notwithſtanding truth (which according to SENECA in OEDIPUS, *odit moras*, hateth delay) being at laſt diſcouered, and the king aſſertained of the wretched ſouldiors ingratitude, he branded him in the face with a burning yron, and diſpoiling him of his ill gotten goods, reſtored the other: ſo deale you by this Diuell of our age, and beware of his ſubtilties, for if once he proue an intelligencer, he will helpe to hang you.

The next Harpie of this bréed is SCANDALE and DETRACTION. This is a right malecontent Deuill, You ſhall alwaies find him his hat without a band, his hoſe vngartered, his Rapier *punto r'enuerſo*, his lookes ſuſpitious and heauie, his left hand continually on his dagger: if he walke Poules, he ſculks in the backe Iſles, and of all things loueth no ſocieties: if at any time he put on the habite of grauitie, it is either to backbite his neighbor, or to worke miſchiefe: well ſpoken he is, and hath ſome languages, and hath red ouer the coniuration of MACHIAUEL: In beleife he is an Atheiſt, or a counterfait Catholicke; hating his countrie wherein hée was bred, his gratious Prince vnder whom he liueth, thoſe graue counſailors vnder whom the ſtate is directed, not for default either in gouernement, or pollicy, but of méere innated and corrupt villanie; and vaine deſire of Innouation. He hath béene a long Traueller, and ſéene manie countries, but as it is ſaid of the toad, that he ſucketh vp the corrupt humors of the garden where hée kéepeth; ſo this wretch from al thoſe Prouinces he hath viſited, bringeth home nothing but the corruptions, to diſturbe the peace of his countrie, and deſtroy his owne bodie and ſoule. If he ſtudie, it is how to diſpence and fruſtrate ſtatutes, and (being grounded by ill counſel, and prepared for miſchiefe) he laboureth (as the Legiſt ſaith) not to auoid the ſinne, but the penaltie. This fellow ſpares neither Nobilitie, Clergie, nor Laietie, but (like that Roman Emperor, vnworthie the naming) deſireth that the whole people and comminaltie had but one head, that he might cut it off at one ſtroake. Let him haue no cauſe, he wiſheth VITELLIUS miſerie to maieſtie, and ſwears by no ſmall bugs, that all the world is imprudent that imploies him not: This is hée that in priuie Conuenticles draws diſcontented Gentlemen to conſpiracies,

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and hauing brought thē paſt the mercie of the law, he bewraies them firſt; bringing them to a violent end, and binding himſelfe to perpetuall priſon: But woe be vnto him (ſaith Chriſt) by whom the ſcandale and offence commeth, it were better for him that a milſtone hung about his necke, and that he were caſt into the bottome of the ſea: It is a poſition in the Apophthegmes of the Rabins, that he that draweth many men to ſin, can hardly ſettle himſelfe to repentance; then in what miſerable eſtate is this wretch that delighteth in nought els but traiterous and deuilliſh ſtratagems? his daily companion in walke, bed, and bord, is rebellion and diſobedience; and of the ſéed of this Serpent are raiſed ſo many monſters, that no cittie in Italie hath béene vnſtained with them, and no Kingdome in Europe vnmoleſted by them. Ill would they obſerue that golden ſentence of CORNELIUS TACITUS regiſtred by MACHIAUEL, who ſaith, That men ought to honour things paſt, and obey the preſent, deſiring and wiſhing for good Princes, and howſoeuer they proue to endure thē: I but (anſweres SCANDALE) I neuer reſpect how things bée, but how I wiſh them to be: notwithſtanding (ſir Deuil) let this be your looking glaſſe, That neuer ſcandale or conſpiracie hath ben raiſed, but the practiſer hath at laſt rewd it. The little Spaniard that aſſailed FERDINANDO the wiſe king with a knife; DERUIS the Turkiſh Prieſt that aſſaulted BAIAZETH, what end came they to? Either their enuie (to their ſhame) was diſcouered by their feare, or drowned in their blouds. The ſchoolemaiſter that betraied the Phalerians children, was hée not whipt home by CAMILLUS? ANTIGONIUS, CÆSAR, and all theſe Monarchs, haue they not loued the Treaſon, but hated the Traitor? Read all the annals and obſeruations of antiquitie, and there hath nothing begun in corruption, but hath ended in miſchiefe. But for your detraction, SCANDALE, bluſh you not to vſe it? No, ſay you, the Diuell delighteth in miſchiefe; yet will I giue your Maſterſhip ſhort hornes ſince you are ſo curſt a beaſt, that you may hurt no man: your courſe is you ſay to backebite ſuperiors, to ſcandale the fathers and gouernors of the church, to bring Chriſtians and Catholique Religion in hatred; but wretch as thou art, know this, that he that toucheth the credite of

Matth. 18.

Mach. lib. 3 chap. 6.

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of the Cleargie, toucheth the apple of Gods eie; and who ſo loueth to detract, is hateful to God: the wiſe man ſaith, that the detractor is *abhominatie hominum*, the abhomination of men: and GERSON ſaith, that detraction is gréeuouſer then theft. This Diuell is fitly figured in that beaſt which DANIEL ſaw hauing thrée rancks of téeth, to whome it was ſaid, Ariſe and eat much fleſh: Theſe thrée orders of téeth are thrée manners of detraction: The firſt is to deminiſh or miſinterprete the action of a man, as if done vnder corrupt intention; or comparing one deſert with another, to ſhew that the action was not done ſo vertuouſly as it ought, neither ſo perfectly as it might haue béene: The ſecond maner, is (vnder an intent of defamation) to publiſh a mans hidden defects, which by the law of charitie ſhould bée hidden, and in reaſon may be wincked at: The third manner is the moſt miſchieuous, which is to imagine treaſons and impoſe them on innocents. Theſe téeth PETER teacheth al Chriſtians to beat out when hee ſaith, Laying apart all malice, and deceit, ſimulation, enuie, and detraction, deſire milke: And what milke is this? Trulie ſwéet, and charitable words, for it is the nature of the tongue to ſpeake good and vertuous things; what otherwiſe it vttereth, it is but the corruptions of the heart. A detractor (as a father ſaith) may rightly be compared to CADMUS of Gréece, who ſowed Serpents téeth on the earth, out of which aroſe men who ſlew one another: ſo the Detractor ſpreddeth nothing but corrupt and venomous ſéed, out of which ſpring contentions, warres, and diſcentions among men. A Detractor likewiſe (ſaith HOLGOT) is like a ſtincking ſepulcher, for as out of the one iſſueth foule and poyſonous ſauours, ſo out of the others mouth commeth ſedious, and pernicious conſpiraces. It is a concluſion of AUSTINES, that *Qui negligit famam crudelis eſt*, He that neglecteth his fame is cruell; and another Philoſopher witneſſeth, that hée that looſeth his credite, hath nought els to looſe. Beware therefore of this diuelliſh SCANDALE, Rebellion, and Detraction, and croſſe you from this Deuill, leaſt he croſſe you in your walkes.

Zachar 2. Romans 1. Prou. 24. Dan. 7.

1. Pet. 2.

Ouid. 4. Metamorph.

Holgot in lib. ſapi.

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Another Diuel of this age (and the ſonne of LEUIATHAN) is ADULATION, who goes generally ietting in Noblemens caſt aparrell, he hath all the Sonnets and wanton rimes the world of our wit can affoord him, he can dance, leape, ſing, drinke vp-ſe-Friſe, attend his friend to a baudie houſe, court a Harlot for him, take him vp commodities, féed him in humors; to bée ſhort, ſecond and ſerue him in any villanie: If he méet with a wealthy yong heire worth the clawing, Oh rare cries he, doe hée neuer ſo filthily, he puls feathers from his cloake if hée walke in the ſtréet, kiſſeth his hand with a courteſie at euery nod of the yonker, bringing him into a fooles Paradiſe by applauding him; If he be a martiall man or imploied in ſome Courtly tilt or Tourney, Marke my Lord (quoth he) with how good a grace hée ſat his horſe, how brauelie hée brake his launce: If hée bée a little bookiſh, let him write but the commendation of a flea, ſtraight begs he the coppie, kiſſing, hugging, grinning, & ſmiling, till hée makẽ the yong Princocks as proud as a Pecocke. This DAMOCLES amongſt the retinue caries alwaies the Tabacco Pipe, and his beſt liuing is carrying tidings from one Gentlemans houſe to another: ſome thinke him to be a baſtard intelligencer but that they ſuſpect his wit is too ſhallow. This is as courtlie an ARISTIPPUS as euer begd a Penſion of DIONISIUS, and to ſpeak the only beſt of him, he hath an apt and pleaſing diſcourſe, were it not too often ſauced with *Hiperboles* and lies: and in his apparell he is courtly, for what foole would not be braue that may flouriſh with begging? The ſword of a perſecutor woundeth not ſo déepely as he doth with his tongue. Neither dooth the voice of a Syrene draw ſo ſoone to ſhipwrack as his words: yet (as ARISTOTLE and CICERO thinke) he is but a ſeruile fellow, and according to THEOPHRASTUS, he is an ant to the graine of good nature: Of al things he cannot abide a ſcholer, and his chiefeſt delight is to kéepe downe a Poet, as MANTUAN teſtifieth in theſe verſes:

Auguſtin. Pſal. 6. 9.

Cicero lib. 2. *Tuſcul. queſt.*

Mant. in Eglog.

Eſt & apud reges rudis, inuida, ruſtica turba.
Mimus, adulator, leno, aſſentator, adulter,
Hiſtrio, ſcurra quibus virtus odioſa poetas.

Mille

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Mille modis abigunt: vt quamde cadauera cerui.
Inuenere, fugant alias volucreſque feraſque.

There is in Princes and great mens courts (ſaith he) a rude, enuious, and ruſticke troupe of men, ieaſters, flatterers, bauds, ſoothers, adulterers, plaiers, and ſcoffers, who hating all vertue find a thouſand inuentions to driue Poets thence, like to Karrion crowes, that hauing found a carkas, driue all other birds from it: and as the Culuer (as OVID ſaith) alwaies ſéeketh and haunteth the cleaneſt Douecoat, ſo this flattering Diuel is ſtil conuerſant in the houſe of the mightie: and as in the fatteſt ground growes the ranckeſt graſſe, ſo with the men of greateſt ability dwelleth the chiefeſt flatterie (S. IEROME cals him a Domeſtical enemie.) This Κολακία as the Gréeke tearmes it, hath but litle difference from rauening, for if we beléeue CÆLEIUS RODEGINUS, & ERASMUS in his Apophthegmes, the only changing of a letter, will make CORACHAS & COLACHAS crowes & flatterers all one. ALEXANDER méeting with this Diuell in the perſon of ARISTOBULUS, coniured him quickly, for as POLITIAN writeth on SUETONIUS, he not only ſcorned his flatteries, but caſt his Chronicles into the riuer of Hidaſpes, telling him that he deſerued no leſſe, who had ſo fabulouſly handled his victories: had HEROD done no leſſe when the Tyrians cald him God, his pride had not béene notified to the world; neither ſtrooken by an Angell, ſhould hée haue béene deuoured by wormes. This feind is continually attended and accompanied with foure of his brethren, LIGHTNES OF MIND, Vaine Ioy, Singularitie, & Defence of a mans ſins: Lightnes of mind, teacheth him to preſume, VAINE IOY ſwelleth him with temporall proſperities, SINGULARITIE makes him affect innouations to pleaſe, DEFENCE OF HIS SINNES groundeth him in his owne miſchiefes; This ſin is the only peruerter of friendſhip, and diſturber of ſocietie, and vnhappily ſaith TULLY is that poſſeſſion good, which is purchaſed by ſimulation & flatterie: ſo that great cauſe had both the fathers and Philoſophers to deteſt this ſin, becauſe they knew that man is naturally apt to flatter himſelfe, and is beſt pleaſed to heare his imperfections diſſembled. The ancient Emperours deſirous to auoid this error, and to baniſh this

Aſpicis vt veniant ad candida tecta columbæ?

Herome in Pro. 1. ſuper illud ſi te lactauerit. Cæl. Rod. lib. 11. Eraſ. Apop. 4. chap. 33.

Cicer. offic. 3.

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poiſon from their pallaces, ſought out the wiſeſt men to be their Counſailers, who moſt of all deteſted this vice, as SALOMON who was aduiſed by NATHAN and SADOCH: CAROLUS PIUS the Emperour, by learned ALCUINUS: TRAIAN the iuſt, by learned PLUTARCH: NERO the vniuſt, by graue SENECA: ALEXANDER (though a conqueror) by ingenious ARISTOTLE: PTOLOMEY of Egypt, by the 70 interpreters. To conclude therefore the diſcourſe of this Deuill, I will end with two notable actions of the Romanes, whereby you may perceiue by them, to make eſtimation of truth, and to grow in deteſtation of Flatterie and Falſhood: The Emperour AUGUSTUS in his triumph ouer ANTHONIE and CLEOPATRA, led to Roome (amongſt his other ſpoiles) a graue Egyptian Prieſt of ſixtie yeares old, whoſe life was ſo full of continence, and words ſo ſtored with truth, that it was neuer heard of him in all his life time that hée had told vntruth, or vſed flatterie; for which cauſe it was concluded by the Senate, that hee ſhould preſently bee ſet frée, and made cheife Prieſt, commanding (that among the ſtatues of famous and renowmed men) one in eſpeciall ſhould bée reared for him. SPARTIANUS on the contrarie ſide, ſheweth an example quite oppoſite to this, and this it was: during the Empire of CLAUDIUS, there died a certaine Romane called PAMPHILUS, who as was clearely prooued, had not in all his life time ſpoke one true word, but wholly delighted in lying and flatterie: for which cauſe the Emperour commaunded that his bodie ſhould bee left vnburied, his goods ſhould bée confiſcate, his houſe ouerthrown, and his wife and children baniſhed Roome, to the end that the memorie of a creature ſo venomous, ſhould not liue and haue reſidence in his Commonweale. In which two things MESSIA vſeth this obſeruation, that in the time that theſe firſt effects happened, the Romanes were mortall enemies of the Egyptians, for which cauſe it may eaſilie bée ſéene how powerfull the force of truth is, ſince the Romanes raiſed a ſtatue to their Enemie, and depriued their homeborne ſonne and Cittizen of buriall for being a flattering lier: Hetherto hée, and here conclude I the deſcription of this fiend.

Second. ſel de Meſsia lib. 2. cap. 117.

Behold

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Behold next I ſée CONTEMPT marching forth, giuing mée the Fico with this thombe in his mouth, for concealing him ſo long from your eie ſight: He was firſt nurſed by his owne ſiſter, CUSTOME TO SINNE, and therefore according to THOMAS AQUINE, *Magis peccat peccans ex habitu, quam aliter*, He ſinneth more, ſinning in habitude then otherwiſe: CONTUMACIE hath ſtéeld his lookes, ſo that he diſdaines his ſuperiours, and RASHNESSE ſo confounds him with will and paſſion, that hée is wholly ſubiect to headlong PRECIPITATION: ARROGANCIE maketh him ſumptuous in apparrell, loftie in gate, affecting in ſpéech, and thus marcheth forth this Incarnate Deuill, God bleſſe your eie ſight. This is he dare breake ſtatutes, blab the lip at ſuperiours, Mocke Preachers, beat Conſtables, and reſiſt Writs, nay, which is the ſin of the Deuils, contemne God. If a poore man ſalute him, hée lookes as if he ſcorned him, and if he giue him but a becke with his finger, hée muſt take it as an almes from an Emperour: The wiſeſt man is a foole in his tongue, and there is no Philoſophie (ſaith he) but in my Method and carriage: he neuer ſpeaks but hee firſt wags his head twiſe or thriſe like a wanton mare ouer hir bit, and after hée hath twinckled with his eies (as hée would read his deſtinie in the heauens) and chewed the wordes betwéene his lips (as if nought but the flower of his Phraſe could delight or become him) out braies hée foorth ſo ſimple a diſcourſe as would make a mās heart burſt with laughing to hear it: To the cobler he ſaith, ſet me two ſemicircles on my ſuppeditaries; and hée anſweres him, his ſhoes ſhall coſt him two pence: to his ſeruant hée chops the fragments of Lattin in euerie feaſt of his phraſe, My deminitiue and defectiue ſlaue (quoth hée) giue mée the couerture of my corpes to enſconſe my perſon from frigiditie; (and al this while he cals but for his cloak.) Get him write letters to his friend, and marke mée his Method: Sien of my Science in the Catadupe of my knowledge, I nouriſh the Crocodile of thy conceit; my wrath-venger (hee meanes his ſword) ſhall annichilate their identities, and ſeperate the pure of their ſpirits from the filthie of their fleſh, that ſhall fruſtrate thy forwardneſſe, or put

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put out the candel of thy good conceit towards me. Should I regiſter the whole, it would rather waxe tedious then delightfull: and as his ſpéech is extreamely affected and fond, his writing ridiculous and childiſh, ſo is his life ſo far out of ſquare, that nothing can reforme him: Talke to him of obedience, he ſaith it is the ſeale of a bace mind: Tell him of good gouernment, it is the gift of fortune, not the fruit of conſideration: Rip vp the ſucceſſe of battels, he ſaies they were not well followed. In briefe, nothing can pleaſe him, who deſpiſeth all things. If you ſay that (as PUBLIUS MIMUS ſaith) the ſmalleſt haire hath his ſhadow (& with Rabin BEN-AZAI) that no man liuing is to bée contemned, for euerie man ſhall haue his howre, and euerie thing hath his place; Hée will anſwere *aquila non capit muſcas*, Euerie bace groome is not for my companie. Beware of this DŒMON, for though hée bée the laſt of LEUIATHANS race, yet is hée the arranteſt and ſubtilleſt Atheiſt of all theſe Deuils. Hitherto haue I diſcouered pride and his children; now hauing taught you to know them, let me inſtruct you to auoid them.

As euerie miſchiefe is beſt auoided by oppoſing againſt him his contrarie, ſo arme your ſelues with Humilitie againſt Pride and his faction, and he ſhall not confound you: For as AUGUSTINE ſaith, Pride ſinketh to Hell, and Humilitie leadeth to Heauen: Pride is the ſtep to Appoſtaſie, and being oppoſed againſt God, is the greateſt ſinne in man. All other vices (ſaith AUGUSTINE) are to bée taken héed of in ſinnes, but this, in good doings, leaſt thoſe thinges that are laudably done, bee loſt in the deſire of praiſe. Follow Chriſt *quia mitis eſt*, and heare a Father crying to you, *Ecce habes humilitatis exemplum ſuperbiæ medicamentum*, Behold thou haſt an example of Humilitie, and a medicine againſt Pride: Why ſwelleſt thou therefore Oh man? Thou lothſome and carrion ſkinne, why art thou ſtretched? Thou filthie matter, why art thou inflamed? Thy Prince is humble and thou prowd; *Caput humile, & membra ſuperba*, The head humble, the members loſtie, thus farre hee. Let vs reſemble the Pecocke (according to

Auguſt. Epiſt. 38.

Auguſt. ad Dioſcor.

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to the counſell of IEROME) which no longer delighteth in the brightneſſe and beauty of her feathers, but whilſt ſhe beholdeth them, and ſéeing the deformitie of her féet, is confounded and aſhamed: ſo let vs, conſidering our infirmiiies, be aſhamed of our loftineſſe, remembring daily that of SENECA:

Sequitur ſuperbos victor à tergo Deus.
Reuenging God attends vpon the proud.

Amongſt many other plagues of a proud man this is one, that *Dominus deridebit eos*, as the PSALMIST ſaith; Our Lord ſhall laugh them to ſcorne: where, of the iuſt and humble man it is ſaid, *Lætabitur cum viderit vindictam*, He ſhall reioice when hee ſeeth the reuenge. Very rightly is a proud man compared to ſmoke, the which the more it aſcendeth, the more it vaniſheth: ſo the loftie and proud minds of this world, the more they are mounted, the more ſuddenly are they conſumed: To be ſhort, (and in a ſmall leſſon to ſhut a true remedie againſt Pride and all his followers) vſe this: firſt, conſider how God hath grieuouſly puniſhed that ſinne: next, call to thy conſideration mans mortall weakneſſe and infirmity: thirdly, kéepe in memorie the reward of Humilitie, and the hainouſneſſe of Pride, expreſſed in BOETIUS by theſe words, *Cum omnia vicia fugiant à Deo, ſola ſuperbia ſe ei opponit*, Whereas all vices flie from God, only Pride oppoſeth herſelfe againſt him. And let this ſerue for a due concluſion ſet downe by SALOMON, that *Vbi ſuperbia, ibi & contumelia eſt; vbi autem humilitas, ibi ſapientia cum gloria*, Where pride is, there contumely is alſo; but where humility is, there is wiſdome with glory.

Prou. 1. *Et ego quoque in interitu veſtro ridebo.*

Tut preachers can better teach this (ſay you) returne you to your deuils: I confeſſe it my friends, abſolue me therefore, and you ſhall heare me tell of ſtrange deuils raiſed by AUARICE and curſed MAMMON: your ſilence ſaith, Doe, and therefore thus make I an entrance to my ſecond diſcourſe.

E

Of

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Incarnate Deuils.

Of ſtrange and miraculous Deuils ingendred by *Mammon.*

AVARICE which (as AUGUSTINE defineth it) is an inſatiable & diſhoneſt deſire of enioying euery thing (our ſecõd ERYNNIS & MAMMON, the ſon of Satan) tormented & waxen old with intollerable deſire, finding the world inſufficient to ſatiſfie his affections, by cold cathars of iealouſie ſéeling his ſences choked, and with a *Paraliſis* of feare, ſhaken almoſt one ioint from another; betooke himſelfe at laſt to his caue of ſuſpition, where he ſuffereth his euidences to be worm-eaten for want of opening, and his gold and ſiluer to ruſt for want of vſe. Yet being loth the world ſhould lack members to ſupply his office, or Satan want miniſters to conduct ſoules to hell, in like ſort as PALLAS is fained by the Poets to be begotten in the braine of IUPITER without mother, ſo did Auarice in y^e^ concauity of his codſhed, beget ſeuen Deuils, which after a belke of ſurfet hauing breathed into the world, it is neceſſary you knew them, y^t^ you might the better auoid them. The firſt of them is VSURY (a Deuill of good credit in y^e^ city) who hauing priuily ſtolne a ſufficient ſtock from the old miſer his father, hath lately ſet vp for himſelfe, and hath foure of his brothers his apprentices. The firſt of them is HARDNESSE OF HEART, who bringing into his banke contempt of the poore, is ſet by him to beat beggers from his doore, & arreſt his debters by Latitats. The ſecond is, VNMEASURABLE CARE, and TROUBLE OF MIND, who hath brought this portion to be imploid; deſtruction of the mind, neglect of Gods ſeruice, want of faith, iealouſie of loſſe: he kéepes the caſh, and ſuffers not a mouſe to enter, but he ſcores him. The third is VIOLENCE, & for him he hath bought a Sargeants office, who hath ſo many eies like ARGUS to watch, that no poore creditour can eſcape him: His ſtock is a bunch of writs, and a hanger, and ordinarily he weares his mace at his back in ſtead of a dagger. The fourth is RAPINE, and hée iets about the ſtréets to ſteale for him, hée is a paſſing good hooker and picklock; and for a ſhort knife & a horne thimble, turne him looſe to all the fraternity: his ſtock is falſe keies, engines, & ſword and

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and buckler: Him hée imploies to rob from them hée hath lent money to, to the end they may be the fitter to commit a forfaiture. This VSURY is iumpe of the complexion of the Baboun his father; he is haired like a great Ape, & ſwart like a tawny Indian, his hornes are ſometime hidden in a button cap (as TH. N. deſcribed him) but now he is fallen to bis flat cap, becauſe he is chiefe warden of his company: he is narrow browd, & Squirril eied, and the chiefeſt ornament of his face is, that his noſe ſticks in the midſt like an emboſment in Tarrace worke, here & there embeliſhed and decked with *verucæ* for want of purging with Agarick; ſome Authors haue compared it to a Rutters codpiece, but I like not the alluſion ſo well, by reaſon the tyings haue no correſpondence: his mouth is alwaies mumbling, as if hée were at his mattens: and his beard is briſtled here & there like a ſow that had the lowſie: double chinned hée is, and ouer his throat hangs a bunch of ſkin like a mony bag: band weares hée none, but a welt of courſe Holland, & if you ſee it ſtitcht with blew thréed, it is no workiday wearing: his truſſe is the piece of an old packcloth, the marke waſht out; and if you ſpie a paire of Bridges ſatten ſléeues to it, you may be aſſured it is a holy day: his points are the edging of ſome caſt packſaddle, cut out ſparingly (I warrant you) to ſerue him & his houſhold for truſſing leather: his iacket forſooth is faced with moth-eaten budge, and it is no leſſe then Liſle Grogeram of the worſt: it is bound to his body with a Cordeliers girdle, died black for comelines ſake: & in his boſom he beares his handkerchiefe made of the reuerſion of his old tablecloth: his ſpectacles hang beating ouer his codpiece like the flag in the top of a maypole: his bréeches and ſtockings are of one péece I warrant you, which hauing ſerued him in pure Kerſie for y^e^ teſter of a bed ſome twenty yéeres, is by the frugality of a dier & the curteſie of a Tailer for this preſent made a ſconſe for his buttocks: his ſhoes of the old cut, broad at the toes and croſſe-buckled with braſſe, and haue loop-holes like a ſconſe for his toes to ſhoot out at: his gowne is ſutable, and as féemely as the reſt, full of thréeds I warrant you, whereſoeuer the wooll is imploied, welted on the backe with the clipping of a bare caſt veluet hood,

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and faced with foines that had kept a widows taile warme twenty winters before his time. Thus attired, hée walkes Powls, coughing at euery ſtep as if hée were broken winded, grunting ſometime for the paine of the ſtone & ſtrangury: and continually thus old, and ſéeming readie to die, he notwithſtanding liues to confound many families. If you come to borrow money, hée will take no vſury, no mary will hée not; but if you require ten pound, you ſhall pay him forty ſhillings for an old cap, and the reſt is yours in ready mony; the man loues good dealing. If you deſire commodities at his hand, why ſir you ſhall haue them, but how? not (as the caterpillers wont to ſell) at high priſes, but as the beſt and eaſieſt penyworth, as in conſcience you can deſire them: only this, at the inſealing of the aſſurance, if you helpe him away with a cheſt of glaſſe for ten pound of ten ſhillings price, you ſhall command his warehouſe another time. Tut he is for you at caſuall marts, commodities of Proclamations, and hobby-horſes, you ſhall haue all that you pleaſe, ſo hée receiue what he deſires. It is a common cuſtome of his to buy vp crackt angels at nine ſhillings the piece. Now ſir if a gentleman (on good aſſurance of land) requeſt him of mony, Good ſir, (ſaith hée, with a counterfait ſigh) I would be glad to pleaſe your worſhip, but my good mony is abroad, and that I haue, I dare not put in your hands. The gentleman thinking this conſcience, where it is ſubtilty, and being beſide that, in ſome neceſſity, ventures on the crackt angels, ſome of which can not flie for ſoldering, and paies double intereſt to the miſer, vnder the cloake of honeſty. If he failes his day, God forbid he ſhould take the forfaiture, hée will not thriue by other mens curſes, but becauſe men muſt liue, and we are Infidels if we prouide not for our families, hée is content with this his owne; only a leaſe, a toy, of this or that manor, worth both his principall and ten times the intereſt, this is eaſie for the gentleman to pay, and reaſonable in him to receiue. If a citizen come to borrow, my friend, quoth he, you muſt keepe day, I am glad to helpe young men without harming my ſelfe: then paying him out the mony and receiuing his aſſurance, he caſts Iolly Robbins in his head how to couſin the ſimple fellow. If hée

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hée haue a ſhop well furniſhed, a ſtocke to receiue out of the Chamber, poſſibility after the death of his father, all this hée hearkens after: and if he faile of his day, Well, ſaith he, for charitie ſake I will forbeare you, mine intereſt paid: meane while (vnknowne to the wretch) he ſues him vpon the originall to an outlawry, and if the ſecond time he faile (as by ſome ſlight incouragement hée cauſeth him to do) hée turnes him out a dores like a careleſſe yong man, yet for chriſtianity ſake, he lets him at liberty, and will in charity content him with his goods, and as PLAUTUS ſaith in *Trinummo:*

Sapiens quidem pol, ipſe fingit fortunam ſibi.

A right ACHAB, hée will not looſe NABOTHS vineyard for the catching after: and if an office fals, hée buies it to raiſe more profit in the ſale therof: Hée hath falſe weights to ſell all the wares hée retaleth: and if the reuerſion of an heritage fall in his laps, he will not let to poiſon him that is in poſſeſſion. He is the only friend to a priſon houſe, enriching it by his priſoners. As for his dore, there are more ſtaues in hand to beat the beggers thence, then morcels ſent out to relieue their neceſſity. Aſke him why he hoords vp mony, forſooth ſaith hée, againſt age; and yet for euery tooth hée can ſhew me at theſe yéeres, I will promiſe him a kingdom. Aſke him why he marries not? Oh, ſaith hée, I am of BIAS opinion, In youth it is too ſoone, and in age too late: promiſe him a great dowry, his anſwer is, *The ſaurum volo, non fœminam*: The mony (man) for me, the wench likes me not. Let the learned counſell him to forſake the world & fall to reſt, O ſaith he, with PERIANDER, *Bonares eſt quies, ſed periculoſa eſt temeritas*: Reſt is good, but raſhneſſe is dangerous. Vrge him to hoſpitality, O ſaith hée, *Quam ſuauis parcimonia?* How ſweet is frugality? On my conſcience he had rather die lowſie with PHÆRECIDES, then buy a ſhirt to ſhift him with. At his repaſts, hée weies the meat his mouth deuoureth, and hath more mercy of his mony then his body, for hée kéepes the one lockt vp ſafely from ſunne and wind, but for his body he ſuffers it to be pinched with famine and winter, nay, to be ſubiect to all the inconueniences and tyranies of nature. To conclude with CLAUDIAN:

Diog. Laert. lib. 1. in vitæ Pherecid.

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——Totumque exhauſerit Hermum,
Ardebit maiore ſiti.
And though all Hermus he drinke vp at firſt,
Yet will he burne with far more greater thirſt.

Neither ought we to maruell hereat, if we conſider the reaſon: for (as CHRYSOSTOME faith) Vſury may be compared to the venime of a certaine ſerpent, whoſe biting at the firſt is ſo ſwéet, that it ingendreth a deſire to ſléepe, and in ſléepe, killeth. So hée that is delighted with vſury, or intangled in the nets of thoſe that practiſe it; the one is ſlaine by the poiſon thereof, in the ſléepe of his deſire and inſatiate affection; and the other thinking in the beginning to receiue ſome profit, ſlumbreth & dreameth of his profit, and in the end (not acquitting himſelfe of the principall) he is wholly conſumed and confounded. Oh beware of this Deuill, for (as BALDUS ſaith) he reſembleth a worme, which hauing made a hole in a trée wherein ſhée may turne her ſelfe, ſhe ingendreth another worme of the ſame mallice, vntill all be conſumed. Some compares it to that vulture which gnawes on TITIUS liuer. Some compare it to fire, which is ſo actiue and inſatiate an element, that it conſumeth all things it toucheth. CATO (as CICERO reporteth) compares an Vſurer to a Homicide: and PAUSANIUS ſaith:

Chryſoſt. ho. in Mat.

Bald. lib. 3. conſ. 449.

Hom. odyſ. 11.

Lib. 2. lib. 3. Offic.

Et velox inopes vſura trucidat.
And ſpeedy vſury doth kill the poore.

But to ſhew the villany of this Deuill more fitly, I will not only prooue that vſury is againſt the law of nature, but alſo againſt the law of God. That in the law of nature Vſury was hatefull, it appeareth in this, that PLATO in his lawes hath forbidden the vſe thereof; and PLUTARCH in a whole treatiſe hath purpoſely diſprooued it: The Turke, the Moore, the Saracene, and Tartar, all theſe Enemies of the policied world of Chriſtendome, do with horror deteſt it. It is contrary to nature, you know, for a barren thing to yéeld fruit: How can it then be poſſible, that mony (being a barren thing) ſhould engender money. Another reaſon is this, Hée that ſelleth one thing twiſe, commit-

Plat. lib. 2. de Legib.

Ariſt. lib. 1. Polit. 4. ca. 7

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committeth iniuſtice and larceny: but the Vſurer doth ſo (for in receiuing the ſumme, he receiueth ſiluer for ſiluer in the ſame equality, and then in exacting the ſurpluſage, he ſelleth the vſe, which is to ſell twiſe) and the reaſon is (as BART. MEDINA writeth) that the vſe can not be ſeparated from the thing. *In 7. precep. §. 23.*

That Vſury is againſt the law of God, it appeareth in the old Teſtament, *Exod.* 22. *Leuit.* 25. and in another place, Thou ſhalt lend neither gold, fruit, nor any other thing in vſury to thy brother. DAUID, EZECHIEL, and LUKE, all conclude in this: ſo that by Gods law how contemptible it is, it manifeſtly appeareth. Generall councils haue condemned it, as the Council of Vienna: the law *Gabinium* amongſt the Romans taxed them: the Canon and Ciuill lawes diſable them of offices and dignities, debar them of communicating, deny them Chriſtian buriall, permit them not to make Teſtaments. A number more penalties may you find in PANORMITANE and others, too long for me to write, only fit for the curious, not the ſimple. For mine owne part, Maſter VSURY, I hope I haue indifferently handled you: if there grow any ſcruple or doubt in any mans mind to know him better, let him but giue me warning againſt the next Impreſſion, I will make the old moulewarpe hang himſelfe in his owne garters to ſeé his villanies opened. Deut. 23. Pſal. 14. Ezech. 18. Luk. 6. *4. queſt. 7. ca. iuſiur.*

By your leaue, my maſters, here marcheth forth another Deuil: by my faith if a man knew him not inwardly, he would take him for a handſome citizen: Would you know how I call him? Mary ſhall you: This is BROCAGE, a crafty Deuill is hée if you marke him: hée likewiſe hath three brothers to attend him, which be his apprentiſes: CRAFT, to kéepe his ſhop, & corrupt his commodities: DECEIT, to take vp vpon truſt, and neuer pay the principall: and PERIURY, to ſweare to the priſes of euery commodity. CRAFT neuer returnes him leſſe then a ſute of Satten for a Capon: and DECEIT (a prety Scriuener) hath great commings in, for making falſe conueiances for him: only PERIURY hath of late daies ill fortune; for of méere good wil (a few Termes ago) ſwearing for his maſters credit in y^e^ Star chamber, he was cõmitted to the pillery: nay, this yéere 96 hath bin very fatall for all of them, for not ſo much as the whip but hath had

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had a ierke at ſome of their back parts. This deuill at his firſt comming from his father was a poore knaue in a white coat, and ſome haue known him ſell broomes for cony ſkins, though now he be a gentleman. Sée you his hat with the brooch in it? hée neuer paid for it: and all theſe gay garments which attire him, are but the fruits of one forfaiture. This dapper ſlaue when I knew him firſt, had neither credit nor beard, but well fare a woman for the firſt, and oft ſhauing for the next: do you wonder how hée growes ſo fat? why it is by eating on other mens charges: and what if his houſe be well furniſhed, and he pay not for it?

Tibul. lib. 1. Eleg. 1. *Parcite, demagno prœda petenda grege.*

Tut the wealthy citizen may well ſpare it: hée laughs at PYTTACUS if hée bid him pay that he was truſted with: and his reaſon is, becauſe the world is miſtruſtfull, hée will kéepe them in a liuely faith, and a ſtirring hope: *Crede quod habes & habes* (quoth the Clarke to the Biſhop) and it is his ordinary *motto*, though ſcarſe formall. This is hée that kéepes a Catalogue or Kalender of all the bawdy houſes in a city, that is acquainted with all the vſurers in a country, that can commaund any knight of the poſt for a crowne and a breakfaſt, that reuels it in all companies to grow acquainted with gentlemen. At Powls you ſhall ſee him in the mid Iſle, ready to diſcourſe with all commers, and no ſooner can a ſufficient man let ſlip a word of want, but forth he ſteps and ſaith, I am for you ſir: Will you borrow vpon pawnes? Its done for you (quoth he) becauſe I loue you: & if he get fifty ſhillings on a faire cloake, the gentleman is content with forty, and I thanke you: but come the day of redéeming, if the mony be tendered him, Faith my friend is not at home, quoth he, but your cloake is ſafe. The gentleman thinking him to be a man of his word, truſteth him, and lets it run vpon intereſt; and in the meane time the Broker and Vſurer conſult, the cloake is forfaited, the mony ſhared, and the poore gentleman made a woodcock: if hée ſéeme agrieued and diſcontented at the loſſe, Alaſſe ſir (quoth my companion) it is not my act, Ile bring you to the principall, and let him anſwer you. The gentleman thinking all good faith, accompanies him, where

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where Maſter Vſurer aſſures him that the firſt intereſt was paid him, and for default of the laſt hée made ſeaſure of the pawn, ſo that the Broker is not to be blamed: but ſir (quoth he) if I haue done you one wrong one way, I will right you another? And how, thinke you? Marrie he lets him haue a new vpon truſt, on his owne bond and the Brokers, and of ſuch a price as hée may well crie fie on the winnings: now if money comes with this commiditie, what followes then? The Broker for his paines hath his part of it, a part of the good cheare at the inſealing, a part of the gaines with the Vſurer, a part of the fées with the Scriuener, and the Gentleman himſelfe hath only left him the whole ſumme of miſerie. This théefe in ſocietie (as I may rightly tearme him) hath as many ſhifts in his head, as CHRISIPPUS hath written volumes, (and yet hath he written of the parts of Logick no leſſe then thrée hundreth and eleuen volumes, beſides many of other kinds:) He can ſell walnut leaues for Tabacco, artificiall *Balſamo* and *Rhubarbe* for the right; and if any Marchant hath commodities ſcarce Marchandable by reaſon of wetting, maiſter Broker will fit him with his price and a chapman. If he lack money himſelfe, he takes it vp on another mans name, and to the Merchant he proteſts hée doth it of charitie to helpe his friend, where in déed he doth it to relééue his owne neceſſity: you ſhall neuer find him without a counterfait chaine about him; Briſtow Diamonds ſet in gold in ſtéed of right, and theſe puts he away at what rate he liſt to men that are in extremitie. Alaſſe I had almoſt forgot my ſelfe; why ſirs there is this couenant betwéene his brother Deuill the Vſurer and he, that whatſoeuer bond he enters into ſhal neuer be exacted at his hands. This is an only fellow to traine a man to an arreſt, & bidding him to breakfaſt, to thruſt him into the hands of a ſergeant: or to toule a yoncker to an harlot, & ſo helpe him to be conniecatch: trulie Campania hath not ſo many vices as this companion hath villanies: He is dog at recogniſances and ſtatutes, and let him but get thē ſealed by a ſufficient man, a hundreth pound to a pennie if they eſcape without forfeiture, for what with winding him into bonds for more money paiable on the ſame day, or falſe ſurmiſed aſſumpſits betwixt the Scri-

Diog. laert. lib. 8. de vitæ Chriſip.

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Plutarch in. vita Martij.

uener and him, he is as ſure to be intangled as MARIUS at Minturnum to be impriſoned. Rightly therefore ſaid DEMOSTHENES in his firſt Oration againſt ARISTOGITON, that *Improbitas eſt audax & alieni cupida*, and more rightly may a Gentleman ſay that hath ben intangled in a Brokers lurches with him in *Eunucho:*

Malo ego nos proſpicere quam vlciſci accepta iniuria.

I had rather we ſhould foreſee, then reuenge our iniuries.

I haue a whole Legend to write of this deuill, but that I am diſtracted otherwiſe: wel maiſter Broker let this ſuffiſe you, you are knowne for a deuilliſh companion, grumble not at this aſſault, for the next will be the breach of your credit.

Croſſe your ſelues my maiſters more Deuils are abroad, and MAMMONS ſons begin to muſter: what! a fiend in a ſquare cap, a Schollers gowne! nay, more, in his hands a Teſtament! *Eho miraculum dicis*; by my ſooth ſir it is SIMONY. This fellow is a buier and ſeller of benefices, a follower of BALAAM, that ſold the gift of Prophecie to BAALAC, and of GIEZI that ſold the gift of health to the prince of *Siria*, NAAMAN SIRUS: nay, to ſpeake more plainlie, he is a right IUDAS that ſold Chriſt for money; SIMONY the purchaſer is of the race of SIMON MAGUS, that wold buy the gift of the Holyghoſt from PETER, to whom he ſaid, *Pecuni tua tibi ſit in perditionem*, Fie vpon thee and thy money. This fellow though he can ſcant réed, wil be a Noblemans chapleine, and at chopping and changing benefices there is none like him. This fiend hath twentie pound to giue the Chancelors man to nominate him for a parſonage: and for a little money and a written Lattine ſermon, can purchaſe to bée a Batcheler of Diuinitie: he is practiſed to couenant with his Patron, and to ſuffer him to reſerue ſome pencion. And in election of Schollers hée hath gold to pay for the preferment of his kinſman. In the Chapter houſe hée takes order that any Cannon ſhall be admitted for money. To be briefe, the Myſterie of iniquitie now breaketh out in him: This is the onely diſpenſer with lawes, and corrupter of the puritie of the Cleargie. But I leaue this Deuill to be coniured by the Biſhops and the Preachers, and onlie end with this curſe of them publiſhed in the ſcripture:

Numb. 22. 23. 2. 4. Reg. 5. Act. 8. 2. Theſſ. 2. *Miſterium iniquitatis operator.*

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Ve illis qui errore Balaam mercede effuſi ſunt, which is as much to ſay, I pray God mend all that is amiſſe among the Cleargie men. How ſay you my maſters do I not conſter pretily?

Who is this with the Spaniſh hat, the Italian ruffe, the French doublet, the Muffes cloak, the Toledo rapier, the Germane hoſe, the Engliſh ſtocking, & the Flemiſh ſhoe? Forſooth a ſonne of MAMMONS that hath of long time ben a trauailer, his name is LYING, a Deuill at your commandement: if you talke with him of ſtrange countries, why you bring him a bed, he wil hold you prattle from morningsberie to candle lighting; he wil tell you of monſters that haue faces in their breaſts, and men that couer their bodies with their féet in ſtéed of a Penthouſe, he will tell you that a league from Poitiers néere to Crontelles, there is a familie, that by a ſpeciall grace from the father to the ſonne, can heale the biting of mad dogs: and that there is another companie and ſort of people called Sauueurs, that haue Saint Catherines Whéele in the pallate of their mouthes, that can heale the ſtinging of Serpents. Hée will tell you néere Naples of miraculous wels, and of a ſtone in Calabria that fell from heauen, and no ſooner toucht the earth, but it became a faire chappell: if you put him to it, hée will ſweare he hath taken Saint THOMAS by the hand in his tombe: nay, hée will offer you the earth which our Ladie ſat on when Chriſt was borne, hée hath oile of Saint IAMES, Saint PETERS forefinger, Saint Annes ſkirt of her neckerchiefe, Saint Dunſtons walking ſtaffe, The ſtone the Deuill offered Chriſt to make bread on, the top of LUNGES ſpeare, the barke of the trée of life in Paradice, a ſtone of TRAIANS Tombe, a piece of CÆSARS chaire wherein hée was ſlaine in the Senate houſe. Tell him of battels, it was hée that firſt puld off FRANCIS the firſt his ſpur, when hée was taken vp by the Emperor, and in the battell of *Lepante* he onely gaue DON JOHN DE AUSTRIA incouragement to charge a freſh after the wind turned; at Bullaine he thruſt thrée Switzers thorow the bellie at one time with one Partizan, & was at the hanging of that fellow that could drink vp a whole barrell of béere without a breathing: At the battell of *Seriſoles* he will onely tell you that hée

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lent Marquis GUASTO a horſe whē he fled from the Duke of Aniou, and retired to Alſt; and that he healed his ſhot in the knée, with only thrée dreſſings of his Balſamo. There is no end of his falſhood except his tonge be cut out of his head, he will lie againſt God, and miſinterprete the ſcriptures, he will falcifie hiſtorie, and verifie falſe miracles, hée will ſwear to any inconuenience to further his profit, and aſcribe honour to any man, let him but pay him for his commendations: he wil teſtifie a falſehood meruailous cunningly, and excuſe a ſinne as ſmoothly as is poſſible: This is the likeſt Diuell to his father as any of his kindred, for *Mammon mendax eſt*, and ſo is he. If SOLON ſay to him *mentiri noli*, lie not, he will anſwere him in a ſentence, *Veritas odium parat*: Truth procures hatred: *Quid plura?* He is as perfideous and forſworn as TISAPHERNES: and if he were hanged for it, it were no matter. Soft ſwift (qd. maſter LIE-MONGER) you are too haſtie, you are too paſſionate, heare a litle reaſon: May not a man diſſemble to ſaue his life, vſe fraud for Gods honour, and practiſe ſubtile ſtratagems for the behalfe of his countrie? is not an obſequious lie lawfull, according to ORIGEN, CHRISOSTOME, IEROM, & CASSIAN, his Diſciple (eſpecially to auoid a greater euil, or to conceale a mans graces & vertues, to the end to auoid vaineglorie) and like as Eleborus is wholeſome to thoſe that are attainted with the falling ſickneſſe, and hurtfull to thoſe that are healthful, ſo is not a lie profitable to auoid the danger that there is in ſpeaking truth, and pernicious when there is no preſent neceſſitie? Sir, ſir, you ſhall be anſwered & that quickly: Auant Sathan thou canſt not tempt vs, PAUL ſhall anſwere thée, *Non ſunt facienda mala vt inde veniant bona*, Euill is not to be done that good may come of it; and ARISTOTLE aſſures thée (though an Ethnicke) that a lie (both according to eſſence and forme) is a ſinne, and that it admitteth no circumſtances: beware therfore of this Deuill my friend, for he is a right Priſcillianiſt, who held it lawfull to forſweare and lie for profit or ſecrecie ſake.

Origen lib. 6. ſtrom.
Chriſoſt. de ſacerd.
Hieron in Epiſt. ad Gal.
Eaſ. lib. 16. collat.
Rom. 3.

Iura, periura, ſecretum, prodere noli.
Sweare and forſweare, diſcloſe no ſecret thing.

Nay

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Nay this ſauoureth of the Elcheſaits hereſie, who ſaid it was lawfull to denie the faith by tongue, but not in heart; to auoid torments. Touching ORIGEN, ſince he was known to be ſuperſtitiouſly addicted to the opinion of PLATO, HERODOTUS, and MENANDER, we leaue him as a Cabaliſt condemned by GELASIUS, and a general counſaile: and touching CHRISOSTOME, IEROME and CASSIAN, as men they may, & did erre: for though they haue ſcripture that ſéemeth in part to fauor their opinion (That a man may let ſlip an vntruth to the end that good may come of it;) yet it is to bée marked that they erred in this, in conſturing thoſe things literally which ſhould haue béene taken figuratiuely: for whereas IACOB told his father that he was ESAU the firſt borne, hee lied not; for in truth according to the diſpoſition of the Diuine prouidence he was ſuch, & deſtinate to enioy the right of the primogeniture or firſt begotten: and touching al other places of ſcripture, to anſwere with AUGUSTINE in a word, Veritie in thē was concealed, and no lie committed; as in ABRAHAM calling SARA his ſiſter, &c. But Maiſter LIE-MONGER you ſhall not ſo ſcape, I haue a new fling for you, a rope is well beſtowed to hang a théef that is paſt all reformation: Harke what an armie of authorities are brought to condemn thée, *Os quod mentitur* (ſaith the wiſe man) *occidit animam*, The mouth that lieth, ſlaieth the ſoule: and HOMER ſaith, That he that hath one thing in his heart, and another in his mouth, was more hateful vnto him then the gates of Hell: PHOCILIDES he ſaith, *Ne celes*, Hide not one thing in thy heart, and ſpeake another by thy tongue. And touching CLEOBULUS and MENANDER, the one tels thée that a lie is abhominable, the other that falſe report is a plague of life. What ſaith SOPHOCLES? Lying haſteneth age. ARISTOTLE, PLATO in his *Timæo*, and 2. *De Repub.* CAIETANUS, & AQUINAS, all condemne it. Get thée backe therefore to Hell, thou fiend, for the world is too full of thée alreadie. *Sapien.* 1.

The next of this progenie is VNLAWFULL LUCRE, looke what a handſome Mumpſimus ſhee is, will you know her profeſſion? Forſooth ſhee kéepes a baudie houſe, and her tapſter that tendes the ſcore is a ſhagdbeard ſlaue called COUSENAGE: This is ſhée that laies wait at all the carriers, for wenches new come vp to

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London: and you ſhall know her dwelling by a diſh of ſtewd pruins in the window, & two or thrée fléering wenches ſit knitting or ſowing in her ſhop: She is the excellent of her age at a ring & a baſket: & for a baudie bargain, I dare turne her looſe to CHAUCERS *Pādare*. She ſerued firſt as a ſeruāt in the houſe with LAIS foure yeare, and FLORA fiue more, and after ſhée had learnt al the ſubtilties of painting, dying, and ſurfling, ſome thrée yeares in Venice, ſhe was brought hether in an Argoſie: and left behind by Italians, fell at laſt to ſet vp for her ſelf in Shorditch. This old featherbed driuer can wéepe when ſhée liſt, and is ſo deuout in outward appearance, that ſhée will not ſweare, no trulie will ſhe not; and ſhée will doe as ſhée would be done vnto, by Gods grace, in obſeruation of the commandements. Say you are a ſtranger, and pray her to bée your cater for the prouiſion of a mooneſhine bancket, Now fie vpon you merrie man (ſaies ſhe) your wife ſhall know it I warrant you, I will not cracke my credit with my neighbors for more then I ſpeake on, goe ſéeke your flurts ſir iacke, I am not for your mowing. Truſt me, if it were not that ſhe fumbls becauſe her téeth are rotted out with eating ſwéet meats, it would bée a paſſing pleaſure to heare her talke: Shée will reckon you vp the ſtorie of Miſtris SANDERS, and wéepe at it, and turne you to the Ballad ouer her chimney, and bid you looke there, there is a goodly ſample: I wenches (ſaies ſhe, turning hirſelfe to hir maidens of y^e^ ſecond ſciſe) looke to it, truſt not theſe diſſimulation men, there are few good of thē, y^t^ there are not. But touch me hir with a pint a ſack, & a French crowne, if you like any of hir frie; Wel (ſaith ſhe) you ſéeme to be an honeſt gentleman, go prettie maid & ſhew him a chāber; now maux you were beſt be vnmanerly & not vſe him well: There may you go to hell with a vengeāce if you pleaſe, ſo you pay for your moūting. But if you hire hir to ſeduce ſome merchants wife, Lord how cunning ſhe is! hir new woſted kirtle goes on I warrant you, & ſhe hath as many rings on her finger, as kindheart hath téeth in his hat. If ſhe find hir oportunity, ſhe is a ſure hound to lay holdfaſt: & if y^e^ modeſt wife ſtand on termes of her honeſty, ſhe hath this kind of ſpéech to intice & allure hir, Now in faith miſtris (but you muſt preſup-

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preſuppoſe y^t ſhe hath deliuered the gentlemans ring before ſhe ſpeakes) you muſt néeds take it, a ſin vnſéene is halfe quitted: I know you are fair & yong, freſh, & full as a pullet, & this is not to be loſt & laid vp niggardly: proue, pròue the pleaſures of loue, on my conſciẽce you wil blame your ſelf for deferring ſo long to inioy thẽ: I pray you ſwéet heart why was beauty made? what for copwebs to ouergrow it? Come, come, beléeue me for I haue experince, y^e gentleman is truſty & rich, & my houſe ſhall be at both your cõmandements. This is her manner of Oratory in beating bargains, and if ſhee win her purpoſe, LANCELOT gloried not ſo much in his conqueſts, as ſhe to her neighbors of her exploit. If ſhe méet a yong maid in the ſtréet ſhe hath lodging for her, & God forbid a Chriſtian ſhould want her helpe: but will you know the miſchiefe? the wench is fair & for her turne, & that knows ſhe before y^e next morning, for ſome ruffian or other is ſure y^t night to bord hir. If ſome rich yong merchant fall in her laps, and ſéekes game to his diſaduantage, ſhe welcoms him in at firſt w^t, What doth it pleaſe your worſhip to haue for breakfaſt? If he call for a capon ſhe dreſſes two, and he hath ſoure ſauce to his raw fleſh I warrant him: y^e feaſt paſt & he heated with wine, if he ſtriue to cõſture *Glicerium vitiat*, PAMPHILUS y^e wench giues him a watchword, thẽ vp ſtarts COUSENAGE w^t a bum dagger, ſhe w^t a hote ſpit, and out ſhe cries, villain ſlander my houſe, rauiſh my maid; nay, they put y^e poore fellow into ſuch a paſſion, y^t they rifle him ere he part of cloak, rings, & mony; ſo that he may cry wo the pie of his winning. If a married man fal into hir hell of cõfuſion, ſhe turns him looſe to a trull y^t hath new quickened, and finding him at his filthines, with ſome of her ſocietie, ſhe works out mony at that time, and when the harlot is brought abed, ſhe ſends her to his door, makes her ruffians threatẽ him, ſo y^e poor fornicator though he neuer deſerue it, and another got it, hée (leaſt his wife know thereof) both fathers the baſtard, and finds the whore, fées the baud, and feaſts the villaine, beſides all other charges ſope and candle: were I not afraid that IULIUS SCALIGER ſhould haue cauſe to checke mée of teaching ſinne in diſcourſing and diſcouering it, it were impoſſible for you to thinke what practiſes of hers I could diſcouer: but ſince you know her dwelling and

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and haue her picture ſo publickely ſhewed you, I doome you to CORNELIUS Tub if you truſt him, and her to hell as ſhee deſerues it.

They ſay likewiſe there is a PLAIER Deuil, a handſome ſonne of MAMMONS, but yet I haue not ſéene him, becauſe he ſkulks in the countrie, if I chance to méet him againſt the next impreſſion, hee ſhall ſhift verie cunningly, but Ile pleaſantlie coniure him, and though hée hath a high hat to hide his huge hornes, Ile haue a wind of Wit to blow it off ſpéedelie: For all of that ſect I ſay thus much, If they vſe no other mirth but Eutrapelian vrbanitie, and pleaſure mixed with honeſtie, it is to bee borne withall; but filthie ſpeaking, Scurrilitie, vnfit for chaſt eares, that I wiſh with the Apoſtle, that it ſhould not bée named amongſt Chriſtians. Againe in ſtage plaies to make vſe of Hyſtoricall Scripture, I hold it with the Legiſts odious, and as the Councill of Trent did, *Seſſ.* § 4. *Fin.* I condemne it. The concluſion ſhall bée TULLIES, and good fellowes marke it: ***Nihil eſt tam tetrum, nihil tam aſpernandum, nihil homine indignius, quam turpitudo,*** There is nothing more vild, nothing more to bee deſpiſed, nothing more vnworthie a man, then villanie and filthineſſe, and if you will follow my counſaile therefore, write this ouer your Theators:

Ariſt. 4. *Eth.* Epheſ. 5.

Nil dictu fœdum viſuque, hæc limina tangat.
Let nought vnfit to ſee or to be ſaid,
Be toucht, or in theſe houſes be bewraid.

Iuuenal ſatir. 5.

The laſt ſonne of MAMMON, and bréed of AUARICE, is a Deuill called DICING, and DISHONEST SPORT, he like a gallant haunts the cockpits, like a Gentleman followes the ordinaries; he is at Bedlam once a day I dare aſſure you, and if hee ſcape the bowling allie one day, hée will not come at the Church a Moneth after for pure anger. This fellow is excellent at a Bum Card, and without the helpe of BOMELIUS dog, he can burne the knaue of clubs, and finde him in the ſtocke, or

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or in his boſome, hée hath cards for the nonce for *Prima viſta*, others for *Sant*, other for *Primero*; and hée is ſo cunning in ſhuffling & conueying his thumbe, that whenſoeuer he deales, you ſhall be ſure of no good dealing: As for Dice, he hath all kind of ſortes, Fullams, Langrets, bard quater traies, hie men, low men, ſome ſtopt with quick ſiluer, ſome with gold, ſome ground; ſo that if you ſéeke for *hominem quadratum* amongſt them, you may hap to looſe your labour. This Deuill is well ſéene in blaſphemie, and banquetting, in watching, and drunkenneſſe; and ere he wil want mony for Come-on-fiue, he will haue it by fiue and a reach, or hang for it. He ſtabs if you touch his ſtake; and ſtop me his dice, you are a villaine. At bowles if hée ſée you ouermatcht, hée will wager with you, being aſſured to winne; which kind of betting (by the Italians called *Scomeſſe*, and the Spaniard *Apueſtas*) is both forbidden by the lawes and taxed to reſtitution: wife, children, all ſhall want, but this humour muſt be ſatiſfied; lands, goods, and all muſt go, but fortune muſt be followed; hell, ſudden death, and plagues will be had, if this be not conſidered.

You men that are endued with reaſon and profeſſe Chriſtianity, conſidering the force of this poiſon, touch it not: beware of this CÆRASTIS, for his ſting is mortall, and baniſh him from your companies, by reaſon of theſe inconueniencies hée bréedeth. DICING cauſeth auarice in a man to deſire his neighbours goods; next a corrupt will, to carry them away; thirdly lying, to deceiue the beléeuer; fourthly periury, to maintaine a wrong; fiftly, the corruption of youth, leading to prodigality; ſixtly, contempt of loue, which vtterly forbiddeth it; ſeuenthly, loſſe of time, which is a precious treaſure; eightly, a world of fraud and deceit; ninthly, wrath and debate; tenthly, it nouriſheth & bréedeth idleneſſe; eleuenthly, it cauſeth illiberality and niggardize, for (as ARISTOTLE ſaith) the gameſter *Auarus eſt tenax*, Couetous and a holdfaſt: twelfthly, it giueth example of negligence, corrupts a family, ſeduceth children, making them ſet light by ſubſtance, which God by his prouidence hath imparted to man, not to nouriſh his paſſions, affections, and deſires vainly, but to ſuccour and relieue his neighbour mercifully: thir-

Matthiel. lib. 6. cap. 11.

Ariſt. 4. Eth. Alcator eſt illiberalis.

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téenthly, it prouoketh murthers and homicides, déepe wounds, & bitter ſtrokes, cauſing an improuident gameſter to diſcharge the venime of his choller, on his wife, children, and ſeruants. How many blaſphemies and periuries (eternall God) proceed from hence? how many thefts, frauds, and deceits? how many are they that after they haue loſt their wealth, do deſperately hang themſelues like IUDAS or ACHITOPHEL? Who can heare this without griefe? or conceit it without admiration? that a man formed according to the Image of God, and endued with reaſon, ſhould ſo farre forget himſelfe, that after hée had conſumed himſelfe euen vnto his ſhirt in gaming, was not aſhamed to hazard his owne wife, and had not failed to haue proſtituted and yéelded her to a lechers luſt, had ſhe not bin hidden by her neighbours, as IOHN BENEDICTI in his *Somme de Peſches* witneſſeth. Nay, ſhall I tell you a true & certen ſtory, not reported as an act done in times paſt, but a thing freſh in memory, which happened within theſe twenty yéers in the city of Lyons in France; a matter worthy the noting, & not more worthie then certen?

A certaine gameſter and drunkard, drowned in prodigality & ſenſuality, (more vnthriftie then EPICHARIDES the dwarfe, who in fiue dayes ſpent all his patrimony in Athens; and like ETHIOPUS the Corinthian, who ſold all his poſſeſſions to ARCHIAS, that hée might follow diſhoneſt drinking) hauing conſumed his whole eſtate: One day (being vehemently incenſed by loſſe and miſcheife) in ſo bitter and terrible ſort beat his poore wife, (who came to ſéeke reléeſe from his hands, for her and her poor children) in y^e^ ſight of his ruffianly companions, that as he thought (and happily it had ſo fallen out) he left her dead, and paſt recouery. This deſolate wretch at laſt returning to her ſelfe, and repairing backe againe to her houſhold, behold, two her young babes, who grieuouſly oppreſſed with hunger, with teares in their eies (taught not to ſpeake by age, but miſery) required and deſired her of ſuſtenance; Mother, ſaith one, Meate, or I die: Mam, ſaith the other, and with ſignes ſpeakes the reſt. Alas, poore babes, ſaith the mother with bitter ſighes, Where ſhall I get it? your father hath loſt his patience, with his wealth; & we our hope, with his miſhap: Alas, alas, what ſhal become of me? or

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or who ſhall ſuccour you my children? better it is to die with one ſtroke, then to languiſh in continuall famine. Preſſed by theſe miſeries, and brought to this diſpaire, ſhée tooke a knife in her hand, and cut her childrens throats, ſetting her ſelfe downe purpoſely to die, & periſh in her ſorows. Her huſband the ſame enening returning laden with wine, & more fit to take reſt then examine theſe tragedies, caſt himſelfe on his bed, neither dreaming on his loſſes, nor her miſeries: She vrged on by Satan, y^t^ euer watcheth opportunities, ſéeing him aſléepe, y^t^ regarded not her ſorrow, w^t^ the ſame knife wherewith ſhe had kild her children, ſhe cut his throat, the cauſe of her confuſion; ſpeaking thus boldly during y^e^ time of her execution: Thou ſhalt die thou negligent man, ſince thy ill gouernment hath bene the ruine of me and my children. Day & time diſcouering theſe murders, the woman was apprehended; & examined by the Iuſtice, confeſſed the fact. Finally, ſhe was condemned, & dying with much conſtancy, left examples to wiues to beware of too much fury, & admonitions to huſbands to be more circumſpect. Sée here how this curſed inuention of the Lydians hath bene the occaſion of the murder of foure perſons: In reading therefore this hiſtory, be prouident to auoid and ſhun this Deuill.

Hauing thus deſcribed the children of MAMMON, let theſe motiues draw you in hatred both w^t^ them & their father, conſider y^t^ this AUARICE is a burning feuer, excéeding the flames of Aetna, nay likewiſe that it burneth the ſoules of miſerable vſurers inceſſantly; wey this, that the couetous man hath as much néed of that he hath, as of that he hath not, according to that of IEROME, *Tam deeſt auaro quod habet, qua quod non habet.* ARISTOTLE for this cauſe ſaith, that the deſire of riches hath no end: and IUUENAL the Poet ſings thus:

Hieron. ad Paul.
Polit. lib. 1.
Iuuen. ſatyr. 14.

Creſcit amor nummi quantum ipſa pecunia creſcit,
Et minus hunc optat qui non habet.—
The more we haue the more we do require,
And who poſſeſſeth leaſt doth leaſt deſire.

It were too long to recken vp all other authorities of CICERO, VIRGIL, OUID, and HORACE, for this were but to heape vp reading and mooue no affection, I onely vrge to

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conſideration, and by it to hatred of the ſinne. Let vs therfore leaue fooliſh carking in this world, and remember we are made men to behold heauen, and not mowles to dig in the earth. Denounce (ſaith PAUL to TIMOTHY)to them that are rich in this world that they be not proud, neither fixe their hope on the incertenty of riches, but in the liuing God, who giueth vs all things aboundantly whatſoeuer wee need. Let the Magiſtrate conſider this, that as when the Moone appeareth in the ſpring time, the one horne ſpotted and hidden with a blacke and great cloud, from the firſt day of his apparition to the fourth day after, it is ſome ſigne of tempeſts and troubles in the aire the Sommer after: ſo if Secular and temporall Magiſtrates (who according to ECCLESIASTES are changed like the Moone) ſhall haue their mindes ſpotted with the clouds of Auarice and earthly deſires, it is a ſigne of ſubſequent trouble amongſt the people: For the Soueraignes couetouſneſſe is the oppreſſion of the ſubiect. O worldling, looke as the interpoſition of the earth betwixt the Sunne and the Moone, is the cauſe of the Eclipſe of the ſame; ſo the interpoſition of worldly goods betwixt our minds and God, is the cauſe of our blindnes in vnderſtanding. Heare AUGUSTINE what he ſaith, *Amas pecuniam quam nunquam videbis, cæcus poſsides, cæcus moriturus es, quod poſsides hic relicturus es:* Thou loueſt mony which thou ſhalt neuer ſee, blind thou poſſeſſeſt it, blind thou muſt die, and that which thou enioyeſt, thou muſt leaue behind thee. A couetous man is like him that is ſick of the dropſie, who the more hée aboundeth in diſordinate humors, the more excéedingly he deſireth and thirſteth; and the more he thirſteth, the more he drinketh, till at laſt he dieth: So the more ſtored a couetous man is with riches, which hée vſeth not, the more ardently deſires he the poſſeſſion of more.

Eccleſ. 27.

Aug. lib. de doctr. Chriſt.

The Couetous man likewiſe is very rightly compared to hell, for with poſſeſſing in exceſſe, he is ſtill inſatiate. The couetous man buyeth earth, and fells his ſoule made for heauen: and looke as water (ſaith AUGUSTINE) is poured on the earth, ſo thirſt they after the blood of their neighbours. All beaſts of rauine do neuer prey on other till they be a hungry, and being fully ſatiſfied, they refraine from further ſpoile: but the couetous man

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man doth euer deſire and is neuer ſatiſfied, he neither feareth God, nor regardeth man; he neither obeieth father, nor reſpecteth mother; to his friend he is vntruſtie, to the widow iniurious, the fatherleſſe he deſpiſeth, the frée he brings in bondage, he corrupteth falſe witneſſes, & occupieth the goods of the dead as if hée ſhould neuer die. Oh what madnes is this for man to get gold, & to looſe heauen? The cure hereof is gotten by almes déed, according to that of ESAY, *Frange eſurienti panem tuum*: Isay. 58. Breake thy bread to the hungry: and it followeth, *Tunc erumpet quaſi mane lumen tuum, & ſanitas tua citius orietur*: Then ſhall thy light breake forth like the morning, and thy health ſhall quickly riſe. I will trouble you no further: I feare me I preach too tediouſly, only let me end with this of MANILIUS:

Pudeat tanto bona velle caduca. *Manil. lib. 4. Aſt.*

O be aſhamd ſo much your hearts to ſtay,
On things ſo fraile that ſwiftly paſſe away.

The diſcouery of *Aſmodeus*, and his lecherous race of Deuils Incarnate in our age.

NO ſooner came ASMODEUS into the world by Sathans direction, but preſently procured he LOTHES inceſt with his daughters, SEMIRAMIS vnlawfull whordome with her owne ſonne, and DINAS vnhappy and fatall rauiſhment; he made THAMAR be enforced by her owne brother, and forced DAUID to commit murther on VRIAS, and adultery with BERSABE: PASIPHAE hée brought enamoured with a Bull, and XERXES with a Plantaine trée: hée cauſed a young Athenian to fall in loue with the liueleſſe picture of Fortune ſtanding neare the *Pritaneum*, and to offer a great quantity of mony to the Senate to buy it from their hands; of which being denied, and for which wholly inraged, after embracing, kiſſing, (and ſuch other ceremonies) he crowned the ſtatue, & lamenting, ſlew himſelfe: he made GLAUCA of Cythera to loue

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a dog, a young Spartan to be beſotted on a bird, XENOPHON to affect a hound, nay the better part of the Philoſophers to be Sodomites: read PLUTARCHS booke of Loue, and hée will teſtifie for me: yet thinking theſe gaines too little in expreſſion of his enuy, watching SARDANAPALUS one night, hée practiſed this monſtrous villany: Hée aſſembled his hainouſeſt thoughts, & compacted them togitber, hée chained his looſeſt deſires, to the inward workings and motions of the ſame; and after hée had drunke of *Letheo*, which (as the Poet ſaith) cauſeth forgetfulnes,

Sil. Itall. 13. *Lætheos potat latices obliuia mentis.*

He drinkes Læthean ſprings which mooue forget.

He ſlumbred awhile, and during ſléepe, preſented them to his Imagination; and Imagination forming them, he no ſooner awoke, but from his eies (like corrupt raies which frō menſtrual women infect glaſſes) out ſtart theſe deuils, & made impreſſion in mens hearts, & euer ſince haue bene incarnate, & now in our world are moſt pratchant & buſie. The firſt of them is FORNICATION (a notorious lecher) hée goes daily apparelled like a lord though he be but a deuill, his haire friſled & perfumed, y^t^ ſhould VESPASIAN but ſmell him (as once hée did a knight in Rome, as SUETONIUS reporteth) he would baniſh him his court for his labor: By day he walks y^e^ ſtréets & the Exchange, to ſpy out faire women; by night he courts them with maſkes, conſorts, and muſicke; he will ſigh like a dog that hath loſt his maſter, if his miſtres refuſe him, & wéepe like a Crocadile till he haue won himſelfe credit: if his miſtres ſaith, It is againſt her conſcience, Tut (ſaith he) lechery is no ſinne, find me one Philoſopher that held ſimple fornication for offenſiue. This is he that corrupts maidens to vnlawfull deſires for mony, and cals Adultery by another name, A fit of good fellowſhip: This is the lord of all bawdy houſes, & patron of Peticote-lane, one that would build an hoſpitall for decaied whores, but y^t^ he is loth to be at the charges. If he take vp commodities, it is Cock-ſparrows, Potatos, and Herringes, and the hotteſt wines are his ordinary drink to increaſe his courage: his table talke is but of how many wenches he hath courted that wéeke, and (BLINDNES OF HEART waiting like a page on his trencher) you ſhall heare him laugh at his greateſt

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greateſt villanies moſt heartily: when he rides you ſhall know him by his fan; & if he walke abroad, & miſſe his miſtres fauor about his neck, arme, or thigh, he hangs the head like y^e ſoldier in the field y^t is diſarmed: put him to a ſonnet, DU PORTES cannot equall him; nay in y^e nice tearmes of lechery he excéeds him: at Riddles, he is good; at Purpoſes, better; but at Tales he hath no equall, for *Bandello* is more perfit w^t him then his Paternoſter. Tell him y^e Turks & Iewes ſeuerely puniſh ſuch ſin, & admit no ſtewes: I, (ſaith he, like a curſed Atheiſt) that prooues thē ſtocks & no men. His care is for nothing but perfumes & Elixar, y^e one to make him ſmel ſwéet, y^e other to lengthen life, for of all things he will not heare of death. A fit companion is this man for ſuch as be idle: & if any aſke, what ſhall we do to paſſe the time after the end of an Ordinary: Faith (ſaith he) lets ſerch whorehouſes, for thats y^e beſt exerciſe. If you talke to him of God, HARDNES OF HEART ſaies it concerns him not: If you counſell him to faſt, hée commands his cook to make ready a fat capon for his ſupper: he is wholly y^e deuils, of whom he is begotten. Tell him he hath y^e pox, tut it is a gentlemens diſeaſe: & the cauſe of purging corrupt humors, are the effects of health. Such is this Deuil incarnate, who both deſerues to be known & auoided, & the rather, by reaſō of his page, BLINDNES OF HEART, for he it was y^t firſt made the Sodomites inwardly & outwardly blind: & he it was y^t corrupted y^e falſe Iudges to ſeduce SUSANNA: this is he y^t diſtracteth our eies leſt we ſhould ſée heauen, & blindeth our hearts, leaſt we ſhould behold Gods iuſt Iudgements. And therfore Antiquity in painting y^e god of loue, haue made him blind, becauſe affectiō is blind, & maketh them blind that follow it. As therfore y^e eie of the ſoule (by which as PLATO witneſſeth, we behold y^e eſſence of God) is a great bleſſing of y^e Holy ghoſt; ſo blindnes of vnderſtanding his oppoſite (wherby we are tied to carnal deſires) is y^e worſt of many infirmities. PLATO in his Dialogues cōpares this cōcupiſcēſe to a ſieue, into which y^e more water you poure, y^e more it ſpils, & yet in y^e end it is neuer filled. In like ſort a man y^t thinks to ſatiſfie himſelfe in this Fornication, demeaneth himſelfe like him that ſtriues to fill a ſieue with water. The Doctor GERSON ſpeaking to this purpoſe, brings an example of him y^t is ſeaſed with a burning

Lib. 7. de rep.

Ger. Par. 3. tract. de diuerſ. temp.

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burning ſeuer, who if he drinke a glaſſe of freſh water, thinkes himſelfe ſufficiently cooled, but in leſſe then a quarter of an houre after he is more diſtempered then euer: As likewiſe one that is troubled with the Itch, the more he ſcratcheth the more his fleſh tingleth; ſo the more a man ſéeketh to aſſwage LUST, the more it encreaſeth. The only conqueſt of this Deuill, is to flie him; and for that cauſe this is a Maxime held amongſt the Fathers, that *Facilius vincitur luxuria fugiendo, quam pugnando*: Lechery is better conquered in flying it, then reſiſting it. TULLIE (though an Ethnicke) entring into the conſideration of Fornication and Luſt, ſaith thus, that It cloſeth vp the eies of our ſoules, and hindreth Iudgement. And PLUTARCH reporting HANNIBALS follies at Cannas, holdeth Luſt and effeminate pleaſure to be the downfall of his fortunes. Why ſtand I ſo long on this Deuill, when a greater preaſeth forth, and preſents himſelfe? And who is that but ADULTERY, an arranter knaue then his brother: Looke vpon his lips, the one is ſingle, the other double: and though he be apparelled like a Citizen, hée hath doings in all countries: This is he will let his wife want, to maintaine a harlot; and laugh at his childrens miſery, ſo his luſt be ſatiffied: This fiend hath a concubine in euery corner, and ordinarily a whore in his houſhold: hée hath two of his owne kindred continually attending him, PRECIPITATION, and INCONSIDERATION; the one hindreth his prouidence and counſell, and without regard tranſports him with amorous paſſions: for where Blindneſſe of heart marcheth before, PRECIPITATION muſt néeds follow to make him careleſſe in his actions: For (as PLATO faith) *Voluptas omnium inſolentiſsima eſt*, Pleaſure and Luſt is the moſt inſolent of all things: for it perturbeth our ſpirits, and taketh away the empire of liberty. This fellow peruerts memory, hurteth conſideration, kils prouidence, and treads downe aduice: The other, called INCONSIDERATION, hinders both reaſon and iudgement, by fleſhly delights; dulleth the memory in reſpect of God, bréedeth an Apoplexie and benumming of the ſoule. Furniſhed with theſe two followers, what impietie leaues ADULTERY vndone? his neighbour is made iealous, his wife a ſtrumpet, his doore is hourely haunted with a Sumner, and catch him out of the

Cic. l. 2. Offic.

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the Arches one tearme, hée will forfeit his vpper garment for default, his owne houſe is hell to him, a baudie houſe his heauen; and for his companions hée chooſeth none but the arranteſt dronckards in a countrey. Hée hath no ſpirit to goodneſſe, neither is hée mooued to godlineſſe: his felicitie is the ſurfets of his fleſh, and paine with him is no more thought of then it is felt: hée is readie at a iarre to ſet ſtrife betwixt man and wife, and to this intent forſooth, that he may take poſſeſſion of another mans fréehold, and make a common of his neighbours incloſure. He ſpights him moſt that examines his procéedings, and will chafe till he ſweat againe, if a man touch him with his infirmities. Speake ought that bréeds a hate of ſinne, it is a verie Hell to him: bleſſe your ſelfe out of this fiends companie, for theſe certaine and exampler reſpects, that follow, Firſt becauſe adulterie is a greater ſinne, and more hatefull (as ſome ſchoolemen ſay, in the ſight of God) then periurie. Next, becauſe Gods law forbids it, and example diſſuades it. By the law adulterers were ſtoned to death. Before the law they were puniſhed by death; as appeareth by IUDAS iuſtice on THAMAR: examples of the hainouſneſſe of this ſinne appeareth in many places; thouſands of men died in the fields of *Moab* for this fault, and ſixtie thouſand of the children of Iſraell were put to the ſword for the onelie rauiſhing of a Leuites wife. Thirdlie, for theſe reſpects is this adulterie to bée eſchewed, firſt becauſe it impugneth the law of nature, Next the law of countries; and laſt, for that it hath béene the ruine of manie Citties and kingdomes. If in the law of nature it had not béene odious, PHAROAH and ABIMELECH had not anſwered ABRAHAM, That had they ſuppoſed SARA for his wife, they had not taken her. Touching the lawes of countries, SOLON in his, adiudged the adulterer to die: the Locrenſians, Perſians, Arabians, and Egyptians moſt cruelly puniſhed it: PLATO conſenteth with SOLON, the law of the twelue tables with both: By the Ciuile lawes, the huſband adulterer looſeth his marriage, and the adultereſſe his wife the thirds of the goods of her huſband,

Leuit. 20. Deut. 21.

Gen. 12. *Panormit.*

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band. And as concerning the exemplarie miſeries it hath fatally wrought, *Sodome* and *Gomorra* were conſumed with fire for adulterie and Sodomie: Troy a prowd cittie made a plowd land.

Nunc ſeges eſt vbi Troia fuit.
And corne now growes where Troy once ſtood.

AGAMEMNON for refuſing to kéepe to CLITEMNESTRA, and defiling himſelf with BRISEIS, was proſecuted by deadly hatred by his wife, and ſlaine in Treaſon by her adulterous paramour EGISTUS. VLISSES rather refuſed immortalitie at CALIPSOS hand, then to conſent to this ſin; and LEWIS of France as the Hyſtorian ſaith, *Maluit mori quam violare fidem ſues centhorali*, He had rather die then breake his faith to his eſpouſed wife: it was the onely adulteries of the French that cauſed a Maſſacre of 8000 vpon the ringing of one Bell in the Iſle of Sicilie, NECTABANUS & OLIMPUS loue, the miſeries of vnhappie DALIDA, of TEREUS, & many others, might be here alleaged, but I will end with that in HORACE, touching the puniſhments of adulterers, and the rather to bring men in horror of the ſinne:

Fulgoſ. lib. 6.

Horace lib. 1. *ſat* 2.

Hic ſe præcipitem tecto dedit, ille flagellis
Ad mortem cæſus, fugiens hic decidit acrem
Prædonum in turbam, dedit hic pro corpore nummos,
Hunc perminxerant calones, quin etiam illud
Accidit, vt quidam teſtes, caudamq; ſalucem.
Demeteret ferro.
This lecher from a window headlong skipt,
This, till he ſuffered death was ſoundly whipt;
He flying, fell in curſed fellons hands.
This, money gaue to ranſome him from bands.
Him, clownes bepiſt; and this doth often hap,
That ſome leaud lechers caught in cunning trap,
Scornd and diſdaind (and worthy of the ſcoffe)
Haue both their ſaltie taile and ſtones cut off.

But herein ſome man perhaps will take occaſion to reproue me, that deſcribing adulterie with a double lip, I diſcouer not the

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the cauſe why I preſent him ſo: to him let this reaſon ſuffice, which wanteth not his authoritie, I therefore giue adulterie a ſingle and double lip, becauſe there is a ſingle and a double adulterie; that adulterie which is called ſingle, is when as one of the two that commits the ſinne is maried, and the other is not; and the double, wherein man commits Bigamy, or both the offenders are coupled in marriage: touching two of theſe, I haue ſufficiently diſcourſed (as I hope) before this; onely of Bigamy and Poligamie this much and ſo an end: both theſe (as againſt nature) the Ethnicks and Pagans deſpiſed: and that they are condemned by God it appeareth by his owne words, *Erunt duo in carne vna*, They ſhall be two in one fleſh: he ſaith not, three or four: by this place ſhameleſſe LAMECH of the curſed race of CAM is condemned for beginning the pluralitie of wiues, and the laſciuious and ſenſuall Emperour VALENTINIAN, who coupled with his wife SENECA, a yong maiden called IUSTINE, whom he eſpouſed as SOCRATES witneſſeth. Geneſ. 1. 2.

Too long am I on this, behold another more hainous ſpirit incarnate in the bodie of a yeuthly & braue gallant, who comes freſhly from the Tailers in a new ſute of crimſon Sattin, and muſt to Poules preſently to méet with his *Pandare*: this fellow is called RAUISHMENT, an vnnaturall fiend, he weareth a feather in his beuer hat which is called the plume of Inconſtancie, and howſoeuer that waueth, his wit wandreth: this is hée will giue a baud ten pound for the breaking vp of a wench, nay which is moſt horrible, before that nature enable her: he neuer walkes without a full purſe, nor ſléepes before a miſchiefe, nor wéepes but for pure enuie: he may not ſmile nor laugh, but at the deſpoiles of chaſtity. He holds this axiome, That there is no pleaſure ſwéet that is not accompanied with reſiſt; and that no flowers are pleaſant but thoſe of the firſt gathering. He it was that rauiſhed DANAE in a golden ſhewer, & MICA the chaſt Virgine in the daies of ARISTOTIMUS. All worldly delights he hath to intangle innocency with, and his grandſir Sathan hath giuen it him from the cradle, to attempt the chaſteſt: intertaine him to your gueſt, your Virgines are corrupted, your kindred defamed, your children pointed at, and that which is a great miſerie

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in theſe miſeries, he only publiſheth your ſhame, & reioiceth at it: he is excellent at Italian, & I think he be one by y^e^ mothers ſide: be not of his fraternitie if you be afraid of a generall counſell, for the Elibertine Sinode cōdemns & excommunicates him. If you would know a baud male, or female, you ſhal find thē by him: for with none elſe is he acquainted: one marke he hath, his beard is cut after y^e^ Turkiſh faſhion, & he is lame of one leg like AGESILAUS, & that he brake leaping in Florence out of a window. Theſe tokens being ſufficient to know him by, let theſe reaſons ſerue to bring him in hate: Things they ſay the more rarer they be, the more dearer they be, Now then ſince that Virginitie and chaſtitie is rare, and by that reaſon deare, how great reaſon haue we to hate him that deſpoileth vs of y^t^ ornamēt? vnworthy is he y^e^ name of a man y^t^ doth y^e^ work of a beaſt, nay moſt deteſtable of al men is y^e^ rauiſher, who deſtroieth y^t^ which God can not repair. According to y^e^ opinion of ARISTOTLE in his Ethicks, & IEROM vpon AMOS, flie therefore this Hidra, this hateful to God & man: & ſince according to CHRISOST: *Pudicitia & virginitas imbecillis eſt*, Modeſty & virginity is weak, let vs baniſh y^e^ ſin frō our ſocieties y^t^ is likeſt to diſturbe & attempt it. Another ſpirit there is incorporated very cūningly which in al apparitiōs I euer could ſée him in, hath his face couered w^t^ a vaile, & in it is writtē INCEST, & he it was y^t^ made HEROD abuſe his ſiſters wife, and I feare me plaies y^e^ deuil couertly in our countrey, if I may chance to know it, he may be ſure I wil vnmaſke him. Another fiend there is, but he hants not our country, but trauaileth Flanders & y^e^ low countries like a ſouldior this diuel robs churches, rauiſheth religious women, ſcorns the Clergie, beats down bels & ſtéeple, & cōmitteth filthy abſurdities in y^e^ churches, whom I only name in this place becauſe I wiſh the ports might be laid if he attempt to arriue here, for of al chaffare he ſels beſt a challice, cope, & communiō cup; & if he be permitted to enter among vs, no miniſter ſhal ſaue him a ſurples to ſay ſeruice on ſunday in. But what viſiō is this, inough to affright the world? SELFE-LOUE, the idolater of his body, an infernal & maſter angell; accompanied w^t^ LOUE OF THIS WORLD, y^t^ loaths to hear of piety: HATE OF GOD (in y^t^ he prohibits ſin) & Horror of the World to Come, in y^t^ he feareth iudgemēt: theſe foure lothſome miniſters, bring in a thrée headed & vgly mōſter;

Eth. 3.

Chriſoſt. des virg. cap. 80.

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nature walks apart & hides her face in her hands for feare to behold him, y^e^ firſt head is MOLLITIES inuenting voluntary pollution: the ſecond SODOMY, peruerting the order of nature; y^e^ third BESTIALITY, called by y^e^ ſchoolmen (*crimen peſſimū*:) this monſters eies are ſtil hanging down, as if aſhamed to behold y^e^ light, & in his brows are written, *ſignū reprobationis*, the mark of reprobatiō; the firſt head whiſpers in mine ear y^t^ HER & ONAN were ſlain by an angel through his corruptiō. The ſecōd tels me y^t^ Italy can beſt teach me if I would know his qualities; alas chaſt eares, I dare not name it, thogh I fear it is to much vſed, I dare not think it, *Pedraſtia*, SOCRATES ſin. The third tels me he is a monſter getter, and hath followers amongſt men are vnworthy naming: wretches auant, you brood of hel, you cauſes of the general Catacliſme and deluge, flie from theſe bounds of Chriſtendome, I am afraid to name you, I cōiure you by my praiers frō my country, y^e^ infernal poures thēſelues in their coppy of ſin, hate you, & haue oftentimes ſlain thoſe y^t^ haue béene exerciſed in your villanies. That very night Chriſt was born, al your ſodomitical crue periſhed, & depart you to darknes whilſt I diſcouer your fathers villanies. God be thanked y^e^ monſters are vaniſhed, ſaw you not one of thē kiſſing a ſow, another dallying w^t^ a boy, another vſing voluntary pollutiō, fie away w^t^ thē they are damned villaines: come lets examin the workings of their father, & arm our ſelues againſt him, ſtand forth you pocky deuil ASMODIUS for I mean to ſwinge you.

Ob voluntariam polutionem.

AUGUSTIN diſcourſing vpon y^e^ effects of lechery & luſt, hath this notable ſaying, *Luxuria eſt inimica deo, inimica virtutibus, perdit ſubſtantiam, & ad tempus voluptatem diligens, futuram non ſciunt cogitare paupertatem*, Luſt (ſaith he) is an enemie to God, an enemie to vertue, it conſumeth wealth, & louing pleaſure for a while, it ſuffereth vs not to think of our future pouertie: approuing hereby in a few words, and they effectuall, that he who is intangled in the ſnares of deſires, is diſtracted from God, forſaken by vertue, drowned in ſenſualitie, and beſotted with inconſideration. This ſpiritual infirmitie is compared to the diſeaſe of leproſie, which procedeth from corrupt and diſordinate heat; and as the leproſie is an incurable diſeaſe, euen ſo is luſt an irremediable miſchiefe: With this infirmitie was SALOMON infected,

Lib. de dachriſt.

3. Reg. 8.

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who had ſeuentie Quéenes and thrée hundreth concubines, ſo that euen in his age his heart was depraued: and whereas in al other ſinnes their venome is not contracted by ſocietie, in luſt a man by conuerſation may be corrupted: ſo that neither the wiſe mans wit, neither the ſtrong mans armes, nor the holy mans meditation is defenced againſt luſt, but as IEROME ſaith, *ad Paulum & Euſtochaim, Ferreas mentes libido domat,*
Luſt conquereth the moſt vntamed minds. As ſoon ſaith GREGORIE, as luſt hath poſſeſſiō of the mind, it ſcarſly ſuffereth it to conceiue any good deſires, and in that the deſires therof are vicious by the ſuggeſtion thereof riſeth corrupt thought, and of thought the like affection, & of affection delectation, & of delight conſent, & of cōſent operation, & of operatiō cuſtome, & of cuſtome deſperation, and of deſperation, defence of ſinne and glorieng therein, and of glorying in ſinne, damnation. Luxurious men haue outwardly the Deuill ſuggeſting them; and inwardly concupiſcence incenſing them; and of theſe two, al carnal ſinnes are begotten. It is likewiſe to be noted, that the word of God, is two waies indemnified by laſciuious men, the one way is *conculcator a tranſeuntibus,* It is troden downe by them as they paſſe by it: This treading downe and oppreſſion of the word of God, is the cuſtome of euill thoughts, whereby the Goſpell is oppreſſed: The ſecond is, that it is deuoured of birds; which deuouring is the ſuggeſtion of the Deuill. Againſt theſe defects there are likewiſe two remedies, the firſt is, that we fence in the incloſure of our hearts, with the thornes of the memorie of the paſſi-
Eccleſ. 28. on of Chriſt, according to that of the wiſe man, *Popule ſepi aures tuas ſpinis.* For there is no greater remedie ſaith ORIGEN, nor better means againſt euill cogitations, then the remembrance of Chriſts paſſion. The ſecond remedie is, to fatten this incloſure of our hearts with the vertue of charitie; for of it it is ſaid, That it couereth the multitude of ſinnes. To conclude a ſea of matter in a ſhort circle of admonition, refraine luſt and her progenie for theſe cauſes, Firſt it deſtroieth the infuſed graces of God, and the gifts of the holie ghoſt: Secondly, it conſumeth the foure cardinall vertues: Thirdly, it weakeneth the body, infeebleth the ſpirit, and hardeneth the heart againſt all deuotion.
The

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The armor againſt this enuie, is, The cõſideration of his deformitie, The auoidance of occaſions and motions of deſire, The tempering and moderation of our corrupt bodies, The continuall thought of impendent death, The imagination of Gods continuall preſence, The conſideration of thoſe infirmities wherewith it cloieth the ſpirit: Laſtly in aſſaults, The office of praier; which as CASSIANUS ſaith, is a ſufficient buckler againſt all the aſſaults of the world. I haue diſcouered the ſore, and giuen a plaiſter, I beſhrow thoſe that are wounded if they make not vſe of it. *Caſſ. lib. 12. Inſt. cap. 27.*

Of the great Deuill *Belzebub*, and what monſtrous and ſtrange Deuils he hath bred in our age.

BELZEBUB the enuious, grand God of flies, Archduke of Grecian fantaſies, and patron of the Phariſies, thou Prince of Deuils, I muſt ſtraine your patience a little to reckon vp your pedigrée: and though your infecting CAIN, peruerting ESAU, ſeducing SAUL, incenſing ABSOLON, and gathering al the hereſies in the church were enough to condemne your hornes to be ſawed off of your head for villanie: yet it ſhall ſuffiſe mée to find out the beginning of your ſinfull progenie. Your wife I trow was IEALOSIE the daughter of a corrupt ſpirit, who could neuer find in her heart to dreſſe her ſelfe, for feare a pin ſhould kill her; nor look into the aire, for feare ſhe ſhould be blaſted; nor drink of water, in doubt ſhe ſhould be poiſoned: God amercy for that nod hornd beaſt for it ſhowes thy confeſſion. Wel then, IELOUSIE thy wife, how were thy childrē gotten? forſooth it fortuned (as ſome poetical humor inſpires me) that being vexed with a feuer & paſſion of the ſpléen, thou wert by the aduice of WRATH (the Phiſition in ordinary in thy houſhold) let blood on the back of thy hand, in that vaine which is next the little finger, out of which hauing gathered much bloud, IEALOUSIE (that was ſtill afraid of thée, *Luca. 11.*

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thée, and ſhunned thy company for feare in lubberlepping her thou ſhouldſt preſſe her to death) drunke vp this corrupt excrement faſting, & after one ſtolne kiſſe from thy mouth, fell in ſuch ſort a ſwelling, that within the ſpace of one month at one birth (now the deuil bleſſe them) brought thée forth theſe ſons as I orderly deſcribe thē. The firſt by Sathan (his grandſire) was called HATE-VERTUE, or (in words of more circumſtance) Sorrow for another mans good ſucceſſe) who after he had learnt to lie of LUCIAN, to flatter with ARISTIPPUS, & coniure of ZOROASTES, wandred a while in France, Germanie, & Italy, to learn languages & faſhions, & now of late daies is ſtoln into England to depraue all good deſeruing. And though this fiend be begotten of his fathers own blood, yet is he different frō his nature, & were he not ſure y^t^ IEALOUSIE could not make him a cuckold, he had long ſince publiſhed him for a baſtard: you ſhall know him by this, he is a foule lubber, his tongue tipt with lying, his heart ſtéeld againſt charity, he walks for the moſt part in black vnder colour of grauity, & looks as pale as the Viſard of y^e^ ghoſt which cried ſo miſerally at y^e^ Theator like an oiſter wife, *Hamlet, reuenge*: he is full of infamy & ſlander, inſomuch as if he eaſe not his ſtomack in detracting ſomwhat or ſome man before noontide, he fals into a feuer that holds him while ſupper time: he is alwaies deuiſing of Epigrams or ſcoffes, and grumbles, murmures continually, although nothing croſſe him, he neuer laughes but at other mens harmes, briefly in being a tyrant ouer mens fames, he is a very TITIUS (as VIRGIL ſaith) to his owne thoughts.

Titijqs vultur intus
Qui ſemper lacerat comeſtḳs mentem.

The miſchiefe is that by graue demeanure, and newes bearing, hée hath got ſome credite with the greater ſort, and manie fooles there bée that becauſe hée can pen prettilie, hold it Goſpell what euer hée writes or ſpeakes: his cuſtome is to preferre a foole to credite, to deſpight a wiſe man, and no Poet liues by him that hath not a flout of him. Let him ſpie a man of wit in a Tauerne, he is an arrant dronckard; or but heare

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heare that he parted a fray, he is a harebraind quarreller: Let a ſcholler write, Tuſh (ſaith he) I like not theſe common fellowes: let him write well, he hath ſtollen it out of ſome note booke: let him tranſlate, Tut, it is not of his owne: let him be named for preferment, he is inſufficient, becauſe poore: no man ſhall riſe in his world, except to féed his enuy: no man can continue in his friendſhip, who hateth all men. Diuine wits, for many things as ſufficient as all antiquity (I ſpeake it not on ſlight ſurmiſe, but conſiderate iudgement) to you belongs the death that doth nouriſh this poiſon: to you the paine, that endure the reproofe. LILLY, the famous for facility in diſcourſe: SPENCER, beſt read in ancient Poetry: DANIEL, choiſe in word, and inuention: DRAITON, diligent and formall: TH. NASH, true Engliſh Aretine. All you vnnamed profeſſours, or friends of Poetry, (but by me inwardly honoured) knit your induſtries in priuate, to vnite your fames in publike: let the ſtrong ſtay vp the weake, & the weake march vnder conduct of the ſtrong; and all ſo imbattell your ſelues, that hate of vertue may not imbaſe you. But if beſotted with fooliſh vain-glory, emulation, and contempt, you fall to neglect one another, *Quod Deus omen auertat*, Doubtles it will be as infamous a thing ſhortly, to preſent any book whatſoeuer learned to any MÆCENAS in England, as it is to be headſman in any frée citie in Germanie:

Claudite iam riuos pueri ſat prata viuerunt.

The meane hath diſcourſed, let the mighty preuent the miſchiefe. But to our Deuill, by his leaue, we can not yet ſhake him off: hearke what MARTIAL ſaith to thée, thou deprauer:

Omnibus inuideas, inuide nemo tibi.
Enuy thou all men, let none enuy thee.

And why thinkeſt thou, wiſheth hée thus? Mary to the end thou maiſt be the more tormented. Thou vice of nature; thou errour without excuſation: though it nothing profiteth me to ſpeake truth againſt thée, yet ſhall it hinder thy venime to moleſt & poiſon many. Know thou (ſcum of imperfections) that

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howſoeuer thou defraudeſt other of praiſe, thou bewraieſt thine owne infirmities: and although I am paſt hope to reforme thée by my iuſt reaſon, yet (falſe deuill as thou art) I leaue thée to the martyrdome of thy thoughts, and ſince example expreſſeth imperfection, Ile tell the world a ſtorie wherein with LIRA I will prettily diſcouer thy nature.

A great and mighty Lord deſirous to know the difference betwixt an enuious & couetous man commãded a ſeruant of his to bring one of both ſorts to his preſence: to whom (after ſome courtly ſalutations) he made this offer, that aſke what they would he would grant it them, on that condition, that he might giue the ſecond the double of that the firſt demanded: theſe two vnderſtanding the ſumme of the Noblemans intent, fell at debate betwixt themſelues which of them ſhould wiſh firſt; the couetous, deſiring to wiſh laſt, by reaſon of the commoditie depending thereon, and the enuious diſdaining the other ſhould haue more then he. At laſt the Nobleman ſéeing their contention without end, & deſirous to ſée the iſſue of his expectation, cõmanded the enuious to begin, reſeruing the couetous the latter choice; But what deſired he thinke you, being preferred to this election? Forſooth, nought els but that one of his eies might bée pulled out, to the end the other might looſe both his, chuſing rather the loſſe then the profit, to the end that he whom he enuied might haue miſchiefe with the aduantage: whereby wée may eaſilie vnderſtand, in what blindneſſe and error that miſerable man is, that ſuffereth himſelfe to bée conquered by this curſed humor: to conclude with IOB, this ſort of maligning enuie killeth a foole, I wiſh therefore that all wiſe men ſhould flie it.

Iob. 5.

The next Deuill incarnate of this bréed is MALITIOUS HATRED, whoſe felicity is to reioice at other mẽs harms, giuing affliction to thoſe y^t^ are troubled w^t^ afflictiõ. This fellow ſtill walks with his hat ouer his eies, confirming that of IOHN, He y^t^ hateth his brother liueth in darknes. If a man offend him, he admits no reconcilement. Hée was a perſecutor in the primitiue Church, when blindnes of heart was executioner of the ſaints: and to cauſe any mans confuſion is his chiefeſt felicitie. It was hée drew

Ioh. 3.

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drew the French king to inuade Cicilie, Italie, and Naples: and ſome ſay his councell made the Spaniard enter into Nauar. It was he that fleſht the Turke vpon the Chriſtians, and wrought that deadly debate betwixt the Tarter & Muſcouite: when he heares of peace, then is he penſiue, and if he want credit with y^e^ mighty, he fals at working among the comminalty: he neuer coulors with any man, but to betray him; nor lends any man mony but to vndoe him, nor contriues any ſtratagem without murther, or dwels by any neighbor, but to hurt him: he hath a cauſe at law in euery court, and prefer him conditions of accord, he will fret himſelfe to death. His enuies the older they be, the better they pleaſe him, for inueterate wrath ſtill boileth in his breaſt: if he counſel any man in his owne humor, he laboreth him to miſtake all courteſies, to miſconſture all reconcilements: if a man ſalute him, it is in mockerie; if a man ſalute him not, he is prowd and ſhall be puld lower: if a man aduiſe him in worldly affaires, he inſinuates; to be brieſe, nothing can pleaſe him but to heare of other mens perdition. Flie this fiend and his humor, you that loue peace or looke for felicitie, for he y^t^ loueth not (ſaith IOHN) remaineth in death: follow the courſe of the Hermit AGATHON, who neuer ſlept in anger, nor to his power ſuffered any diſpleaſed man to part from him without reconciliation: rather make thine enemie aſhamed by thy courteſies, thē incenſed by thy hatreds; & being thy ſelfe mortal, let not thy hate be immortal. The laſt deuil of this race (for IEALOUSIE is barren, but in increaſing hir own miſchiefs) is WORLDLY FEAR, he neuer walks abroad but in ſuſpition, if a butchers hook do but catch him by the ſléeue, he cries out, At whoſe ſute? he is ſtil in iealouſie that euery man wil excéed him, & attēpteth nothing in vertue, through y^e^ ſuſpect of his corrupt nature: becauſe he wanteth charity, he is ſtil in dread, & the only fée of his fortune is the ſuſpect of his ability: he hath courage inough to aduenture on any ſinne, but touching the domages of his bodie, there is not an arranter coward. He truſts no man for feare he deceiue him, if he heare of any of his equals in election of an office, he trembles like an aſpen leafe, in doubt that his aduancement ſhould be a hinderance to him: according to that in CLAUDIAN,

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Eſt malus interpres rerum metus, omne trahebat
Augurum peiore viâ.——
Feare miſſeinterprets things, each Augury
The worſer way he fondly doth imply.

And that of TULLIE in his Epiſtle to TORQUATUS, *Plus in metuendo eſt mali, quam in eo ipſo quod timetur:* There is more euill in fearing, then in that which is feared. This fiend was he that poſſeſſed DIONYSIUS the elder, giuing him a greater hell by his ſuſpicion, then danger by his enemies hatred. Of all other deuils let good men bleſſe them from this; for though he ſéeme contemptible in his owne abiectiues, yet whatſoeuer mind hée ſeazeth vpon, (as GRANATENSIS ſaith) hée ſhewes himſelfe to be a powerfull perturbation, making of litle things, great; and of great, monſtrous. The children of BEELZEBUB thus briefly brought in knowledge, let vs with ſome conſideration examine the workings, & giue remedie againſt the aſſaults of the father. ENUIE in his nature is agrieued at the proſperity of another man; he enuieth y^e^ great, ſince he can not equall them: hée enuieth the weake, dreading they ſhould compare themſelues with him: finally, he enuieth his equals, becauſe he were very loth they ſhould be his companions. In Kingdoms, Common-weales, Princes courts, and priuat families, he is ſtill working; no man hunteth after honour, but he affronts him: only the miſerable man he maligneth not, becauſe he ſuſpects not his riſings; yet hath he a ſcorne for him, ſuch as PHALARIS had to heare PERILLUS groning and roaring in his braſen Bull. This capitall ſin of all other is of moſt antiquity, and ſhall be of longeſt continuance. Grieuous were the warres raiſed by this fiend betwixt the Romans and Carthaginians, and as fatall thoſe betwixt CÆSAR and POMPEY, who contended not vpon iniuries but vpon enuies. Hée it was that poiſoned SOCRATES, ſlew CRASSUS, deſtroied DARIUS, ouerthrew PYRRHUS, brought CYRUS to his end, made CATALINE infamous, and SOPHOMY be vnfortunate. HERMOCRATES the tyrant of Cicely knowing the venim of this vice, gaue his ſonne this laſt, and not the leaſt inſtruction: That he ſhould not be enuious, (adding thereunto this conſequence) But do thou (ſaith hée) ſuch déeds, that others may enuy thée: for to be enuied is the token of

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of good deſerts; but to be enuious, the ſigne of a corrupt nature. It is TULLIUS in his *Orator*; that the moſt flouriſhing fortune is alwaies enuied: agréeing with that in OUID,

Summa petit liuor, perflant altiſsima venti:
Hate climes vnto the head: winds force the talleſt towers.

This infirmitie is compared to a ſimple feuer, that is now hot, ſtraight cold; for now doth the enuious man reioice at the aduerſitie of the good, now waxe ſad at the proſperitie of the righteous. CAIN was ſicke of this diſeaſe, enuying the proſperity of ABEL: RACHEL enuied the fecunditie and fruitfulneſſe of LEA; SAUL, the felicity of DAUID. To conclude, the fall of y^e^ world, and the death of Chriſt, was wrought by this ſinne. Wiſely ſaith CASSIODORUS, *Quicquid ex inuidia dicitur, veritas non reputatur:* For who hath enuy in his heart, is neuer without lying in his tōgue. There is no man rightly enuieth another mans knowledge, but hée that ſuſpecteth his owne. The remedie of this vice (as ALBERTANUS ſaith) Is the loue of God, and of our neighbour: and in aſcribing all things to the goodnes of God, we ſhall haue nothing to maligne at, which is good in his creatures. Beſides, if we hate death (as a thing moſt contrary and grieuous to nature) we muſt néedly hate Enuie, that firſt brought it into the world. The bleſſed ſoules (ſaith GREGORY) do as much reioice at the felicitie of others, as their owne. It is then conſequently an act of the curſed, to be agrieued at any mans proſperity. Not to detaine you long, with this I end with TULLY, *Eſt huius ſeculi labes quædam & macula virtuti inuitere*, It is a certaine infirmitie and deformity of this world, to enuy vertue. And not to forget HORACE,

Cic. pro L. Cornel.

Oda. 24. li. 3.

Virtutem incolumen odimus,
Sublatum ex oculis quærimus inuidi.
Vertue aſſignd we enuy curſedly,
But reſt from vs, we ſeeke for greedily.

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The incarnate monſters begotten by the Arch-Deuill *Baalberith.*

AMongſt all the monſtrous ingendrings, and wonders of nature, (ſet downe by PLINY, ARISTOTLE, and ELIAN in his hiſtories) the begetting of BAALBERITHS children is the moſt miraculous: for touching procreation by mouth, by eares, and by other parts, they are confirmed by knowledge & experience; but for y^e^ heart to be a place of conception, I hold it a thing impoſſible, except it be in a Deuill. Yet as impoſſible as it is, true it is, and in a Deuill it was; and thus BAALBERITH became a father: When by thoſe tirannies that ranged in the Primitiue Church from AURELIUS to VALERIAN, this curſed ſpirit of wrath, rather augmented then diſmembred the faithfull, he ſate him downe in a méere agony, and began to imagine in his thoughts how to deſtroy Patience in mens hearts, which is an oppoſed enemy to all his procéedings. Hereon inflaming his heart (by the hot cholerick and ſwift blood which he ſent out of his vaines by *caua vena* to it) there roſe certaine ſpéedy and vehement ſpirits encountring with his ſiniſter thoughts, that (forced out by his beating and heauy lungs) tooke paſſage with his breath, and no ſooner entred the aire but attained bodies, in which they worke, and by which they are known. Tee firſt of them became a Ruffian, a Swaſhbuckler, and a Bragart, they call him BRAWLING CONTENTION; his common gate is as proud as a Spaniards, his ordinary apparell is a little low crownd hat with a fether in it like a forehorſe; his haires are curld, and full of elues-locks, and nitty for want of kembing; his eies are ſtill ſtaring, and he neuer lookes on a man but as if he would eate him: his doublet is of caſt Satten, cut ſometime vpon Taffata, but that the bumbaſt

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bumbaſt hath eaten through it, and ſpotted here and there with pure fat, to teſtifie that he is a good trencher man: his common courſe is to go alwaies vntruſt, except when his ſhirt is a waſhing, & then he goes woolward: and his bréeches are as deſperate as himſelfe, for they are paſt mending: his weapons are a baſket hilted ſword, and a bum dagger; and if hée kéepe theſe from pawne, he is ſure of a liuing: his praiers in the morning are, Gogs wounds hoſteſſe one pot more: and his daily exerciſe is to be champion in a bawdy houſe: you ſhall haue him for tweluepence to braue and brawle with any man liuing: and let any men fall togither by the eares; to the field (cries hée) Ile ſée faire play: he hath a Punck (as the Pleaſant SINGER cals her) that finds him ſpending mony; and if ſhe prouide not his drinking penny, ſhée is ſure of the baſtinado: giue him the lie, hée ſtrikes you ſuddenly; and call him leſſe then a gentleman ſouldier, zownds you are a villaine. He is a paſſing good railer, ſpecially if an old bawd anger him; and let him but looke into a vawting houſe, he ſhall play his tricks without charges. In Terme time he is a Setter, to further horſe-ſtealers; and to cunnycatch a countreyman, he ſhall giue place to none in Newgate. In a fray in Fléetſtréet you ſhall daily ſée him foremoſt, for but in fighting, chiding, and ſcolding, hée hath no countenance. You ſhall hire him for a ſpeciall baily if you come off with an angell; and ſometimes he may carry a ring in his mouth, if hée haue a caſt liuery for his labour. Hée is the only man liuing to bring you where the beſt licour is, and it is his hat to a halfepenny but hée will be drunke for companie. Then let the hoſt croſſe him, out goes his dagger; let the hoſteſſe intreat him, ſhée is a whore for her labour, and though hée drinke beyond his ſtocke, thats but a cuſtome. Tut (mine hoſt, cries hée) ſkore it vp, it is the credit of your ale-houſe. Bring a Sargeant and him togither, you ſhall heare villanie with a vengeance: and if they conſpire any mans arreſt, gogs wounds hée will haulſe him. This is a chiefe caterpiller in a citie, and too much winckt at: hée hath alreadie infected the moſt part of the ſuburbs, it were great pittie to graunt him harbour in the citie. ISIDORUS ſaith of

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of this Deuill that he is ſubiect to thrée euill conditions of a dog: Firſt, he is alwaies ready to Quarrell: ſecondly, he taketh his beſt pleaſure in Strife & Debate: thirdly, he prouoketh others vnto Diſcord. Of all BAALBERITHS bréed, there can not be an arranter or more curriſh villaine, and peruerter of peace; and his impatience in iniury, commeth of his carnall mind. Of all companions there is none that more deſerueth the auoiding then hée; for whoſoeuer falleth into his humor of impatience, he preſently becommeth the diſciple of the Deuill, and fit and apt for all euill things. Nay, whoſoeuer delighteth in contentions and debates, ſéemeth wholly to contradict his naturall inclination and being: for (as CHRYSOSTOME ſaith) *Non eſt creatus cum cornibus, vt Ceruus, Tygris, aut Centaurus, &c.* He is not created with hornes, as the Hart, Tyger, and Centaure, that with them he ſhould gore another man; neither with a hard and hornie hoofe, like a horſe, to kicke at another man: neither with a ſharpe fang, as the Woolfe, Dog, and Lion, to bite any man, neither with a ſharpe bill, or crooked and ſtrong nailes, to the end hée ſhould teare, or prey vpon another man; as the Falcon, the Herne, the Hawke, and the Eagle: but hée is created with all his members, very competent and humble, to the end he ſhould behaue himſelfe iuſtly and humbly in all things towards his neighbour: whereupon it is to be inferred, that a brauling and contentious fellow, is a beaſt amongſt men. *Comparatus est minentis inſipientibus ſimilis factus est illis*, He is compared to bruit beaſts, and is made like vnto them: and not only is the contentious quarreller like the ſauadge beaſt, but he reſembleth likewiſe the deuill himſelfe. For as the one ſoweth cockle among the corne, ſo the other ingendreth contentions among ſocieties. The Wiſe man cals him an Apoſtata, and vnprofitable; adding this, *In omni tempore iurgium ſeminat*, He continually ſoweth debate. Herupon GREGORY ſaith, That if they be the ſonnes of God, that ſéeke peace and enſue it; they truly are the ſonnes of Sathan, that peruert peace, and deſtroy ſociety. Let not therefore this deuill haue any title among you, for hée is beneficiall to none but foure: to the Vittailer, for ridding his drinke; to the Surgean, for curing his wounds; to the Phiſitian,

Rixoſus à riclo canino dicitur. Iſidd. lib. 10. Ethy. cap. 15.

Chryſoſt. ſup. Alath. 8. cap.

Matth. 13.

Prouerb. 6.

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an for purging his diſeaſe, and the earth for féeding it with dead bodies. As this Deuill only haunteth the ſuburbes, and ſildome but ſkulkingly and in companie entereth the cittie; ſo is there another Deuill of his race that haunts both court, cittie, and countrie, nay there is none ſo priuate méeting, none ſo ſollemne diſport, but he is there for a ſtickler to increaſe the multitude of ſins: this Deuill is called BLASPHEMY, that is continually clamorous, ready to ſwell in enuie, prone and forward in indignation, he cares not to ſweare God his maker and gouernor from top to toe like the French man, and curſe al his creatures in diſhonor of their creator; his delight is hourely to make idols of euery vaine thing he ſéeth fretting, chafing, and perplexing himſelf if he want othes to diſieſt his diſpleaſure. He haunts ordinaries, and places of exerciſe, ſchooles and houſes of learning, nay I fear me (would God it were a lie) there are more othes ſworn in Poules in a day, then deuout praiers ſaid in it in a month: euery ſhop hath one at leaſt, beſide the maiſter, to ſweare to the price, and without an oth now adaies there is no buieng or chaffare: faith and troth are the leaſt hazard; yea and nay is a puritane. This fiend accounts it an impeach of his honour if any outſweare him, and a token of cowardiſe, if hée want othes to replie with: he is a man that day he coines ſome lothſome ieaſt out of the ſcripture; and is neuer ſo little croſt, but (if he wants a fit Engliſh oth to put in) he will vp with *Cancre, vienne la boſie, la peſte t'eſtrangle, la diable, le rage te puiſſo emporter*: if he want French blaſpheamy, *Pota d'iddio, putana d'iddio*, cries he with the Italian Atheiſt: if you talke of Diuine iuſtice, he ſaith there is no God: if he by ſickneſſe and plagues be forced to confeſſe him; he cals him tyrant, vniuſt, and without equitie: if another man be preferred before him, he ſaith God doth wrong to his honor: if he fling the dice (after the loſſe of two or thrée hazards,) In ſpight of God he will now caſt in: and though hée bée iuſtly accuſed of an offence, I forſake God (ſaith he) and I did it. Let any man promiſe him a familiar to further him in gaming, hée will vow that Deuils know all things, that the thoughts of mens hearts are open vnto them, that they may ſaue and giue man Paradiſe. Hire him to write a comedie, he is as arrant an

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Atheiſt as RABELAIS in his Pantagruel, ſo that it is wonder y^t (with THEODECTUS the Poet) he is not ſtrokē blind, & by deuine iuſtice looſe his ences as THEOPOMPUS did for many months: and not only in this habite breaketh forth BLASPHEMY in our age and nation; but amongſt the Iewes and Rabins he hath béene more impious: ſaying that God roareth thrée times a day like a lion, Alaſſe, alaſſe, alaſſe, woe is me, that I haue deſtroied my people: and in their Peruchines and expoſitions vpon the ſixt chapter of Geneſis they ſay that God hath reproued himſelf for creating fiue things; Firſt, the Chaldeans; ſecondly, the Iſmalites; thirdly, Originall ſinne and concupiſcence; fourthly, Idolatrie; fifthly, that he ſuffered the captiuitie of the children of Iſraell in Babilon. It was he that taught them in their Talmud to excommunicate God for taking R. ELIEZERS part againſt them: and incenſed that curſed lim of their ſinagogue to ſay, That entering Paradice by ſubtilty, he deceaued both God and the Deuill. I dare not write further of thoſe impieties I haue read, not onely in theſe reprobates, but alſo in the liues of manie Chriſtians in profeſſion, Deuils in déed, who led by this ſpirit, haue like IULIAN, BLASTUS, and FLORINUS, and many others, filled their times with impieties: Onely let mée perſuade you by theſe examples to gather the lothſomeneſſe of this ſinne, and flie it in all your ſpeeches and conuerſation. Among the Grecian gods and Idolatrous Oracles, contempt had his puniſhment, as it appeared in DAPHIDES. And MISCŒUE, for threatning the gods with warre, was vtterly ſubuerted: SENACHERIB for blaſpeaming the true Immortall god, had eight hundreth thouſand men defaited in one night by the Angels: ANTIOCHUS, NICANOR, and HOLOPHERNES, the one was deuoured with wormes, the next had his tongue pluckt out and caſt vnto the foules; the third had his head cut off by a woman, and all for blaſpheamie: HIMINŒUS, and ALEXANDER, were poſſeſt by the Deuill: OLIMPIUS the Arrian, was ſlaine by lightning: PHERÆCIDES was conſumed with vermine: nay a yong child (as CIRILE reporteth) was fecht away by the Deuils, for blaſpheaming the name of God. Let all ſorts conſider

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conſider on this, and gouerne that little member their tongue, leaſt Iuſtice that hath forborne long time, ſtrike home at laſt to their confuſion. What malecontent is this that followes him; Looking ſuſpitiouſlie, as fearing to bée apprehended; ſcattering Libels in Court, Weſtminſter, and London? By his apparell hée ſhould be a Frenchman, but his language ſhowes him to bée Engliſh. Oh I know him now, it is SEDITION the Trouble world; This Deuil detected for ſome notable villanie in his countrie, or after the lewd and prodigall expence of his liuing, flying vnder colour of Religion beyond the ſeas, is lately come ouer with ſeditious bookes, falſe intelligences, and defamatorie Libels, to diſgrace his Prince, detract her honourable counſell, and ſeduce the common ſort: This fellow in Poules takes vp all the malecontents, telling them wonders of the entertainement of good wits in other countries, and cals them fooles for liuing ſo long heare, where men of good wits are moſt neglected. In the countrie, hée ſtormes, and railes, againſt incloſures, telling the huſbandmen that the pleaſure of their Lords, eates away the fat from their fingers; and theſe rackt rents (which in good ſooth authoritie might wiſelie looke into) are the vtter ruine of the yeomanrie of England: the concluſion of his talke alwaies is inſurrection, and commotion; for faith hée the world will neuer bée mended with the poore whileſt theſe carmorants bée hanged higher. This is hée that faith that warre is a good trée, and bringeth forth good fruit, namelie ſtore of good crownes: and it is a paradox of his, That it is better liue a Rebell then die a begger. If anie miſlike his talke, and threaten to bring him in queſtion, My friend (quoth hée) I doe but trie the natures of men how they are inclined, that they may bée lookt into by the better ſort, whoſe intelligencer I am. This is a peſtilent fiend, and the more ſecret hée lurketh, the more harme hée worketh, the whole ſcope of his diſcourſe is the cauſe of much inconuenience, for therethrough on euerie ſide groweth hate, and of hate faith

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MACHIAUELL come deuiſions, and of deuiſions ſects, and of ſects ruin. Another method of SEDITION is this, to innouate in religion, to detract the pollicie of the Cleargie, to diſgrace the reuerend fathers & eies of religion, our Biſhops, obiecting againſt them thoſe corruptions, which as they neuer thought, ſo they neuer practiſed. Of this race was MARTINE MARPRELAT, who had he béen attached with a writ of *Capias Hangvillaine*, he had not troubled the world, nor left ſuch fraternities of his ſect in England. DRACOS lawes written in blood were fit for them, who only ſtir vp ſeditions to ſpill innocent blood. BIESIUS in his booke *De Repub.* (ſetting down the difference betwixt good and euil) ſaith, That ſuch things as maintain vs in euil, or change our goodnes to wickednes, are rightly called euill; but ſuch as maintaine or encreaſe our felicities are rightly tearmed good: this conſidered what ſhall wée account theſe ſeditious libertines but wicked, who maintaine the inferiors in euill thoughts toward their ſuperiors, and alter the ſimplicitie and good affection of the ſubiect toward his Prince, to the ſubuerſion of themſelues, and the hate both of their countrie, and ruine of their kingdome? CONSTANTINUS the Emperor (ſéeing the inconueniences that ariſe by theſe ſort of men) in his Epiſtle to the Alexandrians, cauſeth them to be puniſhed ſeuerely. And one of the haſtners on of the deſtruction of Ieruſalem was the ſeditions and factions within the cittie: as IOSEPHUS witneſſeth. The nobility amongſt the Iewes liſtening to whiſperers, and detractors of their equals, would ſubſcribe to no election or ſuperioritie, ſo that (in the time that ANTIOCHUS EPIPHANES fought with PTOLOMEY for Siria) the whole countrey had like to be ſubuerted, (as NICEPHORUS witneſſeth.) Princes in authoritie, nobles, and counſailes of Commonweales, Citizens and ſubiects in each countrie, beware of theſe ſeditions; for they deſerue truſt on neither ſide. For how can a forraine king in reaſon truſt thoſe who are falſe to their countrie? or ſuppoſe them faithfull, who (only ſeruing for profit and maintainance with them) will more willing (vpō aſſurance of life and liuelihood) diſcouer your practiſes to their naturall Prince? And how can their lawfull and rightfull Prince truſt them, who hauing once paſt the limits of honeſtie are in TULLIES opinion

Lib. 4. *tripart. hist. cap.* 32.

Lib. 1. *Eccleſ. hiſt. cap.* 6.

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opinion paſt recouerie?

Hauing thus far brought you in knowledge of the fatall enemy of ſocieties, called SEDITION, now looke vpon this other ſide a little, and marke what Deuill marcheth there: Forſooth it is WAR, in one hand bearing a brand to ſet cities on fire, in y^e^ other a ſword bathed and embrued with bloud; This fiend ſoweth a ſpice of tyrannie whereſoeuer he marcheth, hauing Feare, Clamor, Sorrow, Mourning, Crying, Groning, continually attending his chariot; of whoſe effects LUCAN moſt heroically ſingeth in his ſecond booke of ciuill warres, in theſe verſes:

Nobilitas cum plebe perit, lutéqs vagatur
Enſis, & ænullo reuocatum eſt pectore ferrum.
Stat cruor in templis, multaqs rubentia corde
Lubrica ſax amadent, nulli ſua profuit ætas
Non ſenis extremum pigint feruentibus annis
Præcipituſſe diem, nec primo in limine vitio
Infantis miſeri naſcentiam rumpere fatæ:
Crimene que parui cædem potuere mereri?
Sed ſatis eſt vani poſſe mori.
The nobles with the common ſort are ſlaine,
Each where the conquering ſword vnſheathed ſmites
And from no breaſt his furie doth containe:
The temples ſtreame with gore by bloudie fights.
The ſlipperie ſtones are moiſt and crimſon red,
No age was ſpar'd, nor tooke the ſword remorſe,
Theſe troublous times, of old mans ſiluer head;
Ne left he lateborne infants to inforce,
How could yong babes deſerue this crueltie?
But now t'is well to haue the power to die.

This fiend is the boulſter of Ambition, and ſerueth only the crowned ſort to diſieſt their miſlikes & perturbations: & not only with his entrance, but alſo with his feare bringeth he calamitie, for no ſooner draweth he his forces into any place, but before any aſſault or violence be offered, the fields are forſaken, huſbandry is giuen ouer, marchandiſe ceaſe, & feare triumphs:

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the expectation of his intent, is the perturbation of thoſe that expect him, and whoſoeuer ſerues him, is bound to obay his neceſſities: the laws of iuſtice are peruerted by him, and vaineglorie that begot him is oftentimes the cauſe of his ouerthrow, This deuill is the ſcourge of God, the ſon of wrath, the plague of nations, the poiſon of peace, and BARTAS thus learnedly deſcribes him in his effects,

La guerre vient apres, caſſe-loix, caſſe-meurs
Raze-fortes, verſe-ſang, bruſle-hoſtels, aime-pleurs,
Deſus ſes pieds d'arrain croulle toute la terre, &c.
Next marcheth war, breake-law, and cuſtome-breaker,
Race-fort, ſpil-bloud, burne-hoſtry, louing-teares.
Vnder hir braſon feet ſtoops all the earth,
His mouth a flaming brand, his voice a thunder:
Each finger of his hand a canon is,
And each regard of his a flaming lightning flaſh.
Diſorder, feare, diſpaire, and ſpeedy flight,
Doe raged march before his murthering hoſt:
As likewiſe, burning, pride, impietie,
Rage, diſcord, ſaccage, and impunitie,
Horror, and ſpoile, ruine, and crueltie,
Each where attends, where barbarous he walkes,
Mone, ſolitude, with feare, doe ſtill accoſt
The bloudy ſteps of his vndanted hoſt.

Wonderful are the miſchiefs that this fiend hath raiſed in the world, in leauing countries deſolate, cities diſpoiled, and flouriſhing Realms vtterly waſted: many are the examples & wofull the hiſtories that intreat hereof, & nature hath receiued y^e^ greateſt wounds by this enuie: let vs therefore flie it with prudence. For thou prowd wretch y^t^ deſireſt change for thy profit as thou ſuppoſeſt; know this, that war is blind in his cruelty, & reſpects not what thou wilt, but where thou art: all ſorts periſh by his ſword, he regards not religion, affection, deſert, al is one to him in intending execution; let vs therefore loue peace and purſue it, for as OVID ſaith,

Lib. 3. de arte Amand. *Candida par homines trux decit ira feræ,*
Peace is for men, and wrath for fellon beaſts.

AUGUSTINE

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AUGUSTINE ſpeaking in commendation of peace ſaith, that it is ſo good a thing that amongſt all created things nothing is heard of, with more delight; nothing deſired for, with greater affection, and nothing poſſeſſed with more profit. Chriſt knowing the commodities and perfection of this peace, not onlie in word but alſo in example, not onelie in life and death, but alſo after death, taught vs to embrace it. In life hée taught vs, for at his birth the Angels ſoong, Peace bée to men on earth. In life hée taught his Diſciples to preach it, ſaying, Into what houſe ſoeuer you come, ſay firſt of all, Peace bée vnto this houſe. Hée commended it in his death, when hée ſuffered himſelfe to bée taken, whipt, crucified, and ſlaine, that he might reduce vs to Peace with God. Hée commended peace vnto vs after his death; For after his reſurrection (and in his viſiting the Apoſtles) his firſt ſalutation was, Peace bée among you: who therefore is an enemie of peace, is an enemie of God, who liued, ſuffered, and aroſe from death to life, to eſtabliſh and forme our peace. *Nihil est tam populare* (ſaith TULLY) *quam pax, &c.* Nothing is ſo popular as peace, for not onlie they to whom nature hath giuen ſence, but euē y^e^ houſes & fields ſéem to me to reuiue therat. And to conclude, not only let al men eſchew this fatall Deuill of war, and entertaine the ſwéet benefit of Ciuill peace in their ſocieties, but let them get them the true peace alſo, which (as LEO ſaith) is not deuided from Gods will, but onely delighted in thoſe things which are of God: for when ſenſuality reſiſteth not our will, & our will in no part contradicteth reaſon, then haue we the clearneſſe, ſerenitie, & peace of mind, and then is the kingdome of God.

Auguſt. lib. 1. de ciuit. Dei.

Lucæ. 2.

Lucæ. 10.

Next WAR followeth a froward furie called VENGEANCE: if you long to know him he hath theſe marks, his face pale, his eies inflamed, his browes bent, his hand ſhaking, his noſtrils yawing, his paſſion expreſſed with othes, & ſatiſfied with blood; he wil not ſtand lawing to diſieſt his iniuries, but a word and a blow with him; no man muſt abuſe him, no man controule him: hée is generallie blind in his owne affaires, and harebraind in all his actions, his cuſtome is either to purchaſe the gallowes by murthers, or to bée beggered by the law: Bée not acquainted

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acquainted with him in any caſe, for he that féeds on REUENGE, reſpecteth not reaſon; PLATO knowing the force of this infirmitie, being diſpleaſed with his ſeruant who had gréeuouſly offended him, would not puniſh him himſelfe, but gaue him to bée corrected by his friend TENOCRATES with theſe words; Chaſtice mée this boy (ſaith hée) for in that I am angrie I cannot puniſh him: SENECA reporteth the ſame of SOCRATES, and Saint IEROME of ARCHITAS TARENTINUS, and all ſuch like actions of memorie are worthie to bée regiſtred. For (to accord with Philoſophie and Poeſie) REUENGE is but an abiect thing, an infirmitie of the ſpirit, a default in iudgement, which becomes not THALES or CHRISIPPUS, (as IUUENAL ſaith) but rather an intemporate and diſſolute THAIS: where contrariwiſe clemencie, and remiſſion, and forgiueneſſe of iniurie, it is an act of pietie; wherein CÆSAR (though otherwiſe an vſurper) gloried, telling one (and ſwearing it by the immortall gods) that in no act of his he more iuſtly deſerued glorie, or more perfectly delighted himſelfe, then in pardoning thoſe who had offended him, and in gratifieng thoſe who had ſerued him. To make ſhort, whoſoeuer Reuengeth, is ſure of Gods vengeance, for the law of God eſpecially interdicted and forbiddeth it, in theſe words, Séeke not reuenge; neither remember thou the iniuries which thy neighbors haue done vnto thée. The Philoſophers likewiſe accorded herein, as appeareth by SOCRATES and PLATO, who in his firſt of his Common weale ſaith thus, that *Referre iniuriam, eſt inferre,* To render and do iniurie is all one.

Iuuenal. Satir. 13.

Leuit. 19.

But leaue we this fiend to the tyrany of his owne thought, for here marcheth forward the ſpirit of IMPATIENCE now incarnate, a fleſhlie fiend I warrant him: This is he will beat his wife, lame his children, breake his ſeruants backes, vpon euerie light occaſion; hée will not dine for anger if his napkin haue a ſpot on it, nor pray if hée haue not that granted him which at the firſt he requireth: he will not ſtay to hear an anſwere whileſt a man may excuſe himſelfe, nor endure any reading if it fit not his purpoſe, nor affect anie learning that féedes not his humor: hée will beat his Phiſitian if

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if his purge worke not preſently; and kill his horſe, if he gallop not when he commands him: he is like captaine CLOUX foole of Lyons that would néeds die of the ſullens, becauſe his maſter would entertaine a new foole beſides himſelfe: this deuill is an arrant ſwearer, a ſwift ſtriker, a ſhort liuer, thrée good marks to know him by, and of all his imperfections this is not the leaſt, that if he be detracted he ſtormeth, be it either iuſtly or vniuſtly, not conſidering what an honour it was for ZERXES, CÆSAR, DOMITIAN, TITUS, TRAIAN, and TIBERIUS, who being certified that a certaine man had ſpoken ill of him, anſwered, That tongues are frée in a city. For to heare a mans fault is wiſdome, but to be flattered is méere miſery. A certaine Emperour confirming the lawes of THEODOSIUS, ARCADIUS, and of HOMER, ſaid thus: If any one not knowing the law of modeſty, ſo far forth forget himſelfe to ſpeake ill of vs, our will is, that he be not puniſhed for the fame, for if it procéed of lightneſſe of ſpirit, and readineſſe of tongue, it is to be neglected: if it procéed of folly or choller, it is to be pitied: and if it procéed of iniury, it is to be pardoned: A golden ſaying, and worthy an Emperour, which if you follow my friends, you haue a ſufficient ſpell about you, to coniure the ſpirit of Impatience from you. Thus haue I briefly ſhewed you the whelpes of WRATHES litter: now for a concluſion, let vs a litle canuaſe this curſed fiend BAALBERITH. To diſcourſe therefore of this immoderate paſſion (procéeding from the ſenſetiue appetite, as AQUINE ſaith) it is the increaſe of the gall (according to the Phiſitians) but the decreaſe of all modeſty, by the law of reaſon: for he that is affected with this ſhort madneſſe (according to SENECA) is angry with his quill if it deliuer not inke; with his dice, if he play and looſe, and then he bites them: his geſture is inconſtant, he looks red in the gils like a Turkie cocke, his eie lids are depreſt, his lips tremble, his tongue ſtutters, and he is vnquiet in all his body. Sometimes from words he breaketh into cries, from cries into ſlaunders, from ſlaunders into contumely, from contumelies into curſings, from curſing into blaſphemies. Sometime like an ague it ſeaſeth the whole body, & ſomtimes

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like a frenſie, peruerteth the mind: ſometime it lifteth vp the hand to hurt another man, ſometimes himſelfe: ſomtimes hée heares not, eates not, ſpeakes not, but is his owne plague. What ſhall I ſay? this Deuill in all men darkeneth reaſon, & confoundeth memory: and as ſmoke driueth a man out of his houſe, ſo wrath expelleth the Holy-Ghoſt from our hearts. Thoſe that write of Ire, diſſwade and debar men from the vſe thereof for thrée cauſes: Firſt, becauſe it iniureth God; next, their neighbours; and laſtly themſelues. For from God it taketh the effect of his power; from our neighbour it taketh the affect of due beneuolence; and from mens ſelues it taketh the aſpect of reaſon and vſe of intelligence. For firſt of all, it behooueth God in reſpect of his power, iudicially to reuenge and puniſh ſinne, ſpiritually to inhabite the good, and liberally to beſtow his benefits on them. But the Irefull man is contrarious to God in all theſe things: firſt, hée taketh from God his reuenge, becauſe Ire is a diſordinate appetite of reuenge: and
Rom. 13. God ſaith, To me belongeth reuenge, *Et ipſe retribuum.* For God hath reſerued two things vnto himſelfe, glory, & reuenge; and the proud man robbeth him of the one, and the irefull man of the other; ſecondly, an Irefull man iniureth God, becauſe he expelleth him from the reſt of his habitation: *In pace factus eſt locus eius*, His place is made in peace: but according to the Prouerbs, An Irefull man prouoketh brawles, *ergo* he diſplaceth God of that habitation wherein hée would dwell, by corrupting his heart with contentions: thirdly, God is iniuried, in that the peace he ſent into the world, is by the irefull man diſturbed. Secondly, Ire taketh from our neighbor the affect of due beneuolence, for we are bound to defend him in ſubſtance, fame and perſon: and contrariwiſe this Ire compelleth vs to hurt him in rauiſhing his ſubſtance, impeaching his fame, and killing his perſon.
Ariſt. lib. 3. de animal. ARISTOTLE (a great ſearcher into nature) ſaith, that as ſoone as the Bée looſeth her ſting, ſhée dieth: and ſo fareth it (if we morrally allude) with the Irefull and reuenging man; for whilſt either indéed or word he exerciſeth his mallice on his neighbour, hurting him in his ſubſtance, perſon, or fame, he firſt of all ſpirituIob. 5. ally killeth himſelfe, according to that of IOB, *Virum ſtultum interficit*

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terficit iracundiam: Ire killeth the fooliſh man. Thirdly, wrath drowneth & deſtroieth in a mans owne ſelfe thrée kind of goods: For firſt of all, it ſubuerteth the honeſty of corporall diſpoſition: ſecondly, it hindreth reaſon: and thirdly, ſhorteneth life. That it deſtroieth the honeſty and comelineſſe of mans diſpoſition, it appeareth, becauſe how faire ſoeuer a man be, it deformeth his lookes, it diſcolours his face, it altereth his geſture, it tranſporteth his tongue, and euery way diſgraceth him. And therefore SENECA ſaith, Nothing more profiteth an Irefull man then to behold his owne deformity: and therefore another Philoſopher ſaid, that it was requiſite for a wrathfull man to ſée his owne face in a myrrour, to the end, that by the reflexion thereof, hée might behold his vnnaturall alteration. It is ſaid of MINERUA, that being delighted in the muſicke of a cornet, ſhe once plaid by a tranſparant and chriſtall fountaines ſide, wherein ſpying her chéekes mightily puft and ſwollen with winding, ſhée caſt away her inſtrument, and repined the further vſe of it: As it happened to MINERUA the goddeſſe of wit, ſo fortuneth it often times to many wiſe men ſubiect to indignation, who ſomtimes diſtracted with Ire, and perceiuing in the cléere fountaine of their iudgement, the vndecencie and errour thereof, vtterly diſclaime it: ſecondly wrath hindreth the power of reaſon, according to CATOS ſaying:

Impedit ingenium ne poſsit cernere verum,

It hindreth the iudgement and vnderſtanding, leaſt it ſhould diſcerne truth: and for that cauſe the Deuill behaueth himſelfe like a cunning fiſherman, who purpoſing to catch and inſnare the fiſh more cunningly, troubleth the waters, to the end, that blinding their ſight, they may the ſooner fall in his net. In like manner doth the Deuill demeane himſelfe, who ſtriuing to draw men to ſinne, hée ſtirreth perturbation, ſtriſe, and diſſentions among them, to the end they may the ſooner fall into ſinne, and be ſeduced by his mallice. ARISTOTLE in the firſt of his Topiques ſaith, that Ire neuer ſubuerteth reaſon, but when the mind and ſoule is peruerſe and froward: and euen as it is the craft of the Sophiſter (as the ſame Philoſopher ſaith) to prouoke his aduerſary to Ire, to the end he may hinder his iudgement, ſo it is the 1. *Elench.*

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pollicie of the Deuill to blind our vnderſtanding with wrath, leaſt we would diſcerne his villany: thirdly, Ire ſhorteneth life, as may appeare in beaſts, which being naturally chollericke, haue but ſhort time of continuance; as namely, in the dog, and that in *Eccleſiaſtes* it is approoued, where it is ſaid, *Zelus & iracundia minuent dies, & ante tempus ſenectam adducent*, Zeale and wrath ſhorten life, end haſten age. It is ſaid of the Onyx (a ſtone gathered in India and Arabia) that it tieth ſpirits, preſenteth dolefull viſions, multiplieth ſtriſe, & cauſeth brawles: The like may be ſaid of Wrath, for it baniſheth all good thoughts from the heart, filleth the imagination with vntoward viſions, and increaſeth enuy, wrong, and contention: and as the ſtone *Sardius* hindreth the properties thereof, ſo doth Patience mollifie & pacifie trouble: according to that of the Wiſe man, *Reſponſio mollis frangit iram*, A ſoft anſwer putteth downe ſtriſe. SENECA in his third booke *de Ira* ſaith, If it be a friend that offended, hee did that he would not: if an enemy, he did as he ought: So howſoeuer diſpleaſures come, if they be wiſely conſtrued, they are eaſily digeſted. Wrath by the Schoolemen likewiſe is compared to a burning feuer, which as it hath two accidents (according to CONSTANTINE) continuall heat, and great thirſt; ſo a wrathfull man vpon euery froward word in geſture, words, and lookes, is drawne into a great heat, and afterward is ſeaſed with a great thirſt of reuenge. A wrathfull man likewiſe is compared to a beaſt called *Abbane*, which being a creature of the bigneſſe of a Hart, yet (againſt the cuſtom of all other beaſts) hath her gall in her eare: ſo a wrathfull man (although he be kindly ſpoken to) yet taketh he all things in bitterneſſe: and according as he intetpreteth words, ſo giueth hée ſhort and croſſe anſwers. Thus far haue I drawn a line, to ſquare the foundation againſt the aſſaults and battery of BAALBERITH. Now with GALLEN I will mortifie ſome chiefe ſtones of the building, and leaue the reſt to your finiſhing: and thus ſaith he in a certaine treatiſe of his, That from our tender youth we ought to tame this paſſion of choller, and not attend till our yéeres be ripened; at which time hauing taken root, it is the harder to be wéeded out: for if wée yéeld this headſtrong fury one foot, it will take two, and by litle and

Lib. 7. orat. cap. de cauſ.

Ariſt. 2. de Anima.

Gal. de cognoſcendis curandiſque animi affectibus. Ber. Donato interp.

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and litle will in ſuch ſort créepe and attaine to the ſeignurie of the heart, that by no meanes or medicine it will be vnſeated therefrom. The heauen (ſaid GALLEN) hath ſo much fauoured me, that I had a iuſt, good, and courteous father, & no waies oppreſſed with paſſion and choller; whoſe good precepts and inſtructions, I haue euer retained: for at no time, in what choller ſoeuer he hath béene, haue I ſéene him tranſported ſo farre, as to ſtrike any man, but (which more is) hée had alwaies a cuſtome to reprehend thoſe, that beat and ſtroke their ſubiects and ſeruants. But if I were fortunate in a father (ſaid he) I was leſſe fortunate in a mother, for I had one the moſt chollericke and troubleſome woman liuing vpon the earth, ſhée was alwaies at the ſtaffes end with my father, to whome ſhée was no leſſe troubleſome, then was earſt XANTIPPE to her SOCRATES: ſhe neuer ceaſed to raile againſt him, continually filling the houſe wᵗ tumult, yea, choller had ſuch power in her from her youth, that when ſhe entred into any diſcontents, ſhe flung, ſtampt, ſtrooke, yea ſo far forgot her ſelfe, that ſhe ſtrooke her chambermaids. The ſame author ſaith likewiſe, that the firſt time he began to deteſt that vice, was, that being a young lad he beheld a man ſeaſed with this paſſion, who was ſo far diſguiſed by choller, that hée ſéemed rather a monſter then a man, for hée had his countenance changed, his eies ſtaring, his haires briſtling on his head, his lookes furious, and all the reſt of his body trembling, and agitated with fury; he cried, he ſtamped, he threatned, he fomed at the mouth like a bore, and to conclude, he ſhewed ſuch ſtrange, inſolent, and prodigious countenances, that hée gaue manifeſt euidence that this brutall paſſion, brings a man beſides himſelfe, and makes him like vnto beaſts. Thus farre GALLEN, by whoſe counſell if wée propoſe vnto our ſelues the image and picture of a diſtempered and wrathfull man, no doubt but the obſcene, filthy, and lothſome behauiour which he vſeth, will bring vs in deteſtation of his vice, and determination to auoid and conquer ſuch like perturbations and affections.

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The intemperate and vnnaturall Deuils raiſed by *Beelphogor*, Prince of belly-cheere.

IN that time that GETA the Emperour had made his feſtiuall of thrée daies long, and his meſſes were ſerued in according to the order of an Alphabet; BEELPHOGOR gorged with multitude of diſhes, and dead drunke with varietie of wines, at laſt fell fatally ſicke of an extreame ſurfet. SLEEPE his Phiſitian was ſent for, but hée could not digeſt it; Manna, Rubarb, and the beſt eaſie & pure drugs were miniſtred, but they wrought nothing in his gorged ſtomacke. His brother Deuils loth to looſe ſo kind a friend, and neceſſary member of the commonweale of confuſion, ſent to *Perſia* for the high prieſt of BEL who was held a great Magitian and a Phiſitian. This holy father, faced like the North wind of a map, mounted on a horned Deuill inſtead of a Spaniſh Gennet, ſpéedily poſted to his court, and was at laſt admitted to his preſence, where after ſight of his vrine and ſéeling of his pulſe, with a bitter ſigh (as terrible as a Ternado on the coaſt of Spaine) he began in theſe words to tell his opinion: Palſgraue of the pipes of wine, Grand diſpoſer of delicates, it is no receipt of the Hipocratiſts, nor potion of the Galleniſts, can diſſolue the crudities and ſurcharging humors of your ſtomacke: but as among the Barbarians and Cannibals the prieſts are phiſitians and neuer faile of their cure, ſo the patient thinke them able, & the thing poſſible; ſo I, the prieſt in your rights & ſacrifices, (if ſo your great Bellyſhip haue a good opinion of my experience) am both able, and will rid you of your ſurfet without paine or trouble. BEELPHOGOR glad of this, poured a tun of Gréeke wine downe his throat for his good counſell, and aſſuring him that he confidently truſted in his cunning, our cure-deuill at laſt began his Incantation. Long had he not mūbled in a great cane, which he had brought in

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in his wide ſléeue, and waſht the patients temples in a Fat of vnpurged Malmſey, but BEELPHOGOR began to caſt or diſcharge, (let it pleaſe chaſt eares to let ſlip this vnreuerent word) and in ſtead of voiding corrupt fleame, Aduſt choller, and other indigeſted excrements, he ſent forth (oh procreation incredible to be thought of) fiue fiends, dull winged like Bats, ſpirits of the elements next neighbouring the earth, who in clouds of fogges and miſts, hauing haunted Aſia, Africa, and Europe: for the moſt part haue by a Southerne wind of late daies béene blown into England, and become incarnate after this maner following (yet reſeruing thoſe names to thēſelues which their grandſire Sathan gaue them.) The firſt is DULNESSE OF SPIRIT, and he dwels in an Engliſh man late come out of Germany, who hauing béene an apprentiſe to drunkenneſſe ſince the yéeres of his diſcretion, is lately arriued, to make a dearth of Sacks in England. If you marke his gate in the ſtréets, it is ſauſages and neats tongues: he ſhawmes like a cow had broke her forelegs: you ſhall euer ſée him ſweating, and his landreſſe, I know, hath a good maſter of him, for the very pure greaſe of his handkerchiefe, is ſufficient to find her candles for a winter time: his eies are full of cathars, and had he not a vent by them to diſcharge his head, his braines long ſince had ſunk in a quagmire: hée hath chéekes dropſie proofe, and a noſe, ſuch a noſe as neuer noſe was greater: from the waſt to the foot of equall proportion: his necke drowned in his head and ſhoulders, his body in his buttocks, and his buttocks in his calfes: all pure béefe of twenty pence a ſtone, a dog would not eat it. This Deuill of a drunkard hath no felicity but in a tauerne, and for euery day if he make not a man drunke, he hath ſpent much idle time: he hath all the tearmes of art ſet downe by T. N. in his Supplication to the Deuill, *Primum ad fundum, ſecundum bis medium, tertium vt primum, ſic debes bibere vinum.* He hath a ſauſage alwaies in his pocket to driue downe drinke, and in ſtead of the ſtories of the nine worthies, he hath painted in a booke in their antiques, all the faithfull drunkards of his age: he hath killed himſelfe with Aquauita, another with Renniſh wine and Oiſters, another with Heringes and pickeld herrings: he hath all their

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their names (and Epigrams to them) of the beſt maker of this age. Of all nations and citizens he can not abide a Romane: aſke him why, Fie on them (quoth he) the ſlaues kill their wiues for drunkenneſſe. Draw him but into the common place of wine, he will weary the whole company (with one quart & a morcell more, and ſo God be at your ſport M. TARLTON:) firſt he ſaith that it is *vitis, quaſi vita*, a man were as good miſſe his life as wine: againe, that (in Almaine and France) wine is the moſt honourable preſent to ſtrangers: he alledgeth you theſe verſes out of RALBLAIS (but with this breathing point, One pottle more of that next the doore NED,)

Furiena eſt de bon ſens ne iouiſt,
Qui boit bon vin & ne s'en reiouiſt.
Mad is the knaue and his wits haue the collicke,
That drinkes good wine and is not frollicke.

After the company hath drunke carouſe about, and ſung Chorobent, and *Gaude plurimum*, forward goes he, By gots hundred towſand ton a deuels, all CÆSARS armie had bene loſt without wine: and the only medicine for the flegme is (in his knowledge) thrée cups of Charnico faſting: he hath the Prouerbe of the old Phiſitians (*post crudum purum*) a gallon of wine to an apple is pure ſimetry and proportion in drinking: fill his cup againe of Madera wine, and let him wipe his eies after his faſhion, you ſhall haue ſtories too, as true as the voiage of PANTAGRUEL. I was (will he ſay) ſomtime in a Tauerne, and it was with ſome of my neighbours that it was (this drinkes too flat IOHN, fill better, ſaith he, and carouſing in ſtead of a full point he proſecutes his matter,) and it chanced as we were a drinking I ſaw mine hoſt carry two pitchers full of water into his wine ſeller, hauing two other carried after by his apprentice full of good wine (as I ſuppoſed:) now Sir, (ſuſpecting ſome knauery) I thruſt my head out of the window, and cried mainly with a full throat, Fire, fire, fire; By reaſon it was ſomewhat towards night (now a bit, & then a cup more) I was quickly heard, ſo that at the laſt, the Tauerne was full of all ſorts of people, ſome bringing water, (as the contrary to fire,) others oile, (good to quench lightning,) ſome ladders to clime the houſe top,

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top, ſome vineger to lay on ſcalding: The people entring into the chamber where I was, and ſéeing neither fire, nor ſmoake, fearefully aſke mée where the fire was? I alſo hoarſe with crying, at laſt anſwered them that it was in the ſeller, and I was ſure of it, and for proofe thereof (quoth I) I ſaw the hoſt very now carrie down ſtore of water. They hearing this, ſodainly ran downe into the ſeller, where they found the Tauerner with his prentice mingling wine and water together, all the companie deteſting his knauerie, one caſt his paile of water at his head, another his oile, another his vineger, another broke a ſticke out of his lather, and all to bebeat him: the hoſt ſouced in ſouce like a pickled herring, ran away to ſaue himſelfe, the people fell a drinking til they left him neuer a drop in his feller, and I (a pottle more of Charnico, Edward) without paying pennie for my Wine, went away with the goblet, (and I drinke to you good man Pouling) this laſt period is a pottle at leaſt, and how ſay you by my taleteller? Wil you haue yet more? Take him frō this his dailie exerciſe, he is as dead as a doore naile, hée hath no more ſence then a ſhoat in pickle: Get him to church, hée ſléepes out the ſermon: perſuade him to abſtinence, tut ſaith hée it ingenders Cathars, & nouriſheth the Megrim; examine him in his worldly affairs, talke of that to morrow: the onely meanes to wake him is to tell him the Vintage is come home, for againſt that time hée makes him a doublet a quarter wider in the waſt then the firſt, becauſe hée will walke and drinke eaſelie. It would make a good wit druncke to dreame of his qualities, I will therefore here leaue him, and as I haue painted him out to the eie, ſo will I conuict his deteſtable courſe by reaſon. Firſt maketh hée that which was ordained to bée the temple of the Holy-ghoſt a den of Deuils, next drowneth hée that ſpirit which was created for heauenly contemplations, in earthly and tranſitorie pleaſures, then by his Gaſtimargia and Epicuriſme, he dulleth his conſcience with an apoplexy & nombnes, ſo that it hath no power to diſtinguiſh mortall ſinnes, from heauenly & intelectuall delights; laſtly by deteſting continency, he ſuffereth the plagues of exceſſe, and looſeth the benefites of abſtinence, which maintaine the ſoule in his harmonie, and the

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bodie in health and temperature, and as HORACE faith,

Satura. 2. lib. 2.

—Quin corpus onuſtum
Heſternis vitijs animum quoq́s pergrauat vnæ,
Atq́s adfigit humi diuinæ particulam auræ.
A bodie loaden with the nights exceſſe,
At once the mind with dulneſſe doth oppreſſe.
Affixing to the earth by dull deſire,
The heauenbread ſoule that ſhould to heauen aſpire.

Of all deteſtable ſinnes dronkenneſſe is moſt vildeſt, for it bréedeth lothſomeneſſe in thoſe that moſt delight in it; It is a
Prouerb. 20. a luxurious thing as the wiſe man ſaith, and the immoderate vſe of wine hurteth a man foure kind of waies: firſt it is the cauſe of thraldome, ſecondly the confuſion of honeſtie, thirdlie, the complement of vice and voluptuouſneſſe, fourthly, the ſigne of follie: The firſt is manifeſt in this, becauſe the originall root and occaſion of diſgrace was in wine, whereby NOE
Gene. 6. became the ſlaue of dronkenneſſe, and the ſcorne of his ſonne CAM: That it is the confuſion of honeſtie it appeareth, becauſe whoſoeuer is accuſtomed therein, hée is baniſhed the ſocietie of good men, and ſubiect to mightie diſcredits; What is more filthie then a droncken man, ſaith INNOCENTIUS? who hath ſtench in his mouth, trembling in his bodie, follie in his tongue, and want of ſecreſie in his heart: his mind is alienated, his face is deformed, and no ſecret can bée had where ebrietie is ſoueraigne. And SENECA ſaith, That the mind intangled by dronckenneſſe, hath no power of it ſelfe; and if it bée rightlie conſidered of, it is but a voluntarie madneſſe. ALEXANDER tranſported with this ſinnne, ſlew CLITUS his faithfull friend at a banquet, and after hée had recouered himſelfe, hée would haue murthered and ſtabd himſelfe for ſorrow. The Romans figuring out the image of Ebrietie, painted it in this ſort; Firſt, they ſet downe the image of a boy, and next they painted a horne in his hand, and on his head they ſet a crowne of glaſſe: A child they painted him, in ſigne that it maketh a man

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man childiſh and paſt his ſence or gouernement: They gaue him a horne in his hand, in token that hée alwairs foundeth and publiſheth ſecrets whatſoeuer, and they crowned him with glaſſe, becauſe the dronckard reporteth himſelfe a glorious and rich man, where hée is as poore as IRUS: *Pauperior iro*, as the Poet ſaith. VALERIUS in his ſixt Booke and ſecond Chapter reporteth this Hyſtorie: A certaine innocent and guiltleſſe woman, was condemned by PHILIP King of Macedon in his drunkenneſſe, who confident and aſſured of her owne Innocencie, cried out, I appeale from PHILIP drunken, to PHILIP ſober. The King aſhamed at this reprehenſion, ſhakt of ſléepe, recouered his ſences, and gaue more diligent regard to the cauſe, and at laſt finding right on her ſide, reuerſed the Iudgement, and acquited the woman. By which it appeareth, that the ſhaking off of dronkenneſſe, is the eſtabliſhing of reaſon, and the cuſtome thereof the deſtruction of honeſtie: That it is the complement of voluptuouſneſſe and pleaſure it appeareth likewiſe, for modeſtie reſtraineth manie men from ſinne, and where it is taken away and ſubdued by wine, the pleaſure that lies hidden in the heart, is diſcouered without ſhame. Wherevpon SENECA ſaith, *Plures pudore peccandi quam bona voluntate prohibiti ſunt à peccato & ſielore*, More men are prohibited from offence and wickedneſſe by the ſhame of ſinne, then by good intention and will; but where the mind is poſſeſſed with too much force of wine, whatſoeuer euill lurked in the heart, is diſcouered by the tongue. That Wine likewiſe is the experiment and ſigne of follie it is manifeſt, becauſe if a man bée inclined to any euill whatſoeuer, a triall and experience of the ſame muſt bée made in his drunkenneſſe, and therefore the Germanes neuer conſult before they drinke, perhaps alluding and relying on that of Eccleſiaſtes, *Vinum corda ſuperbirum arguit*, Wine openeth and argueth the ſecrets of prowd men: vpon all which premiſes I inferre, that drunkenneſſe and all diſordinate riot, is hurtfull to all eſtates, for if it ſeize the poore man, hée ſhall not bée rich, if it depriue Eccleſ. cap. 31.

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the rich man, his ſubſtance ſhal be conſumed; if it diſtraught the yong man, hée will not bée inſtructed; if it take hold on the old man, it makes him a foole: For this cauſe ORIGEN vpon Geneſis ſpeaking of LOT ſaith, *Ebrietas peior fuit quam Sodoma, quia quem Sodoma non decepit illa cæpit.* Dronkenneſſe was worſe then *Sodome,* for when *Sodome* could not deceiue, hee ouertooke: Theſe conſidered, let this fiend be auoided, if not in regard that he defameth vs in this world, yet in reſpect that hée kéepes and excludeth vs out of heauen.

Orig. hom 5. in Gen.

The ſecond fiend df this race is IMMODERATE and DISORDINATE IOY, and he became incorporate in the bodie of a ieaſter, this fellow in perſon is comely, in apparell courtly, but in behauiour a very ape, and no man: his ſtudie is to coine bitter ieaſts, or to ſhow antique motions, or to ſing baudie ſonnets and ballads: giue him a little wine in his head, he is cõtinually flearing and making of mouthes: he laughes intemperately at euery litle occaſion, and dances about the houſe, leaps ouer tables, out-ſkips mens heads, trips vp his companions héeles, burns Sacke with a candle, and hath all the feats of a Lord of miſrule in the countrie: féed him in his humor, you ſhall haue his heart, in méere kindneſſe he will hug you in his armes, kiſſe you on the chéeke, and rapping out an horrible oth, crie Gods Soule Tum, I loue you, you know my poore heart, come to my chamber for a pipe of Tabacco, there liues not a man in this world that I more honor; In theſe ceremonies you ſhall know his courting, and it is a ſpeciall marke of him at the table, he ſits and makes faces: kéep not this fellow company, for in iugling with him, your Wardropes ſhall be waſted, your credits crackt, your crownes conſumed, and time (the moſt precious riches of the world) vtterly loſt. *Nemo ſaltat ſobrius,* ſaith the Prouerbe, A wiſe man neuer danceth: flie therefore this Deuill, except you long to be fooles with him, and vnfortunately end in your dancing (like LEWIS Archbiſhop of Magdẽburge) who in treading his lauoltos and corrantos with his miſtreſſe, in trying the horſetrick broke his necke: remember your ſelues likewiſe of this verſe in the old Poet,

Poſt

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Poſt flores fructus poſt maxima gaudia luctus,
Fruits followes flowers, and ſorrow greateſt ioy.

Beſide conſider what SENECA writeth of worldly ioy, where he ſaith it is the meſſenger of future miſerie; Flie it therefore, for it is alwaies ſeconded by ſome ſorrow or miſchiefe. Another ſonne of this race is MULTIPLICATION OF WORDS, and he firſt incarnated himſelfe in the bodie of an Intelligencer, this is a notable knauiſh fiend to intangle any man; for he neuer ceaſeth to giue occaſion in his cups for men to ouerſhoot themſelues, he will of purpoſe caſt out ſuſpitious words of his Prince, to ſée how men are affected, & talke of forbidden bookes to get ſome man confeſſe if hée conceale any of them: I would you ſhould well know hée hath béene a trauailer, and can play the Nullifidian as well as any of Sathans ſucceſſion: whittle him a little (like the King of France his Switzer when he had drunk vp the bottle of Gréek wine) hée will tell you the ſecrets of all the Commonweales of Chriſtendome, he is an inward man in the Emperours eſtate, and dare aſſure you that he hath nothing of the Empire but certain ſummes of mony which he receiueth annually of the imperiall townes, and of certaine Gentlemen that hold their lands immediately of the Empire; and if you draw him to computation, he ſaith it is about ſome 200 thouſand Florins by yeare; As for that in Boheme and *Morauia*, and places appertaining to the ſaid Realm, he gathereth no more in them then 700 thouſand Florins annually: Touching Sileſia, Lauſatia and Hungary, he ſaith they hold all in fée of the Empire. He can aſſure you that Denmarke, Sueuia, Hungary, and Boheme are electiues; and that in Wallachia the Turke ordaineth the gouernors, yet Chriſtians neceſſarily, becauſe al the nation follow the Gréeke church. Bring him into Poland, he is able to ſay thus much of that kingdome, that the King hath for reuenue but ſix or ſeuen hundreth thouſand Dollers for the intertainement of his houſe, and that when he maketh war, it is vpon the expence of the country, without the conſent of whom hée can otherwiſe do nothing. And if you inquire of his forces, he thinks the countrey may well bring 140 thouſand furniſht horſe into the field vpon occaſion of ſeruice. If you fall in queſtion of the Turke

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his knowledge is this that he hath alwaies in preſt for the war 130 thouſand Timariſte, (who are waged by lands which the Turke hath giuen them, to the end they ſhould entertain ſo many horſe at his command) he hath beſide them 14 thouſand Ianiſaries, and 36 thouſand Spaies, continually waged by mony: Beſides all thoſe that goe into the war or haue any place or dignity vnder him, are either Apoſtataes, or the ſonnes of Renegados; as for the Turks by race, they are alwaies kept in ſeruitude and pouertie, either exerciſed in Marchandiſe or ſeruing in the Temples. Touching his reuenue hée hath nine millions of gold, (beſides the preſents which his officers ſend him, and the lands of his owne demeaſne,) beſides he hath Daces or taxes of the Iews and Chriſtians euery one paying him a Shik in a year. And touching his gouernors, he ſaith they are Baſſhawes, and that the continuance of their authorities is but from thrée yeares to thrée yeares. Bring the Pope in queſtion, he can tell you this (for perhaps he hath knowne his benenolence) that hée built the Seminary of the Ieſuits of an hoſpital, contrary to the will of the dead; and how he hath taken thrée hundreth crownes of pencion lately from them, ſo that now they haue but ſixe hundreth to maintaine themſelues: he is ſéen in many other things likewiſe which I muſt not ſpeake of, but beware of multiplying words with him, for though hée butt not with his horns becauſe he will not bée thought a cuckold, hée will giue a ſhroud wound with his tongue, that may bring a man to his neckeverſe: hée hath continually a warrant in his pocket, and vnder colour of attaching Traitors, troubles and ſpoiles many honeſt men. Bleſſe your ſelues from him Maiſters, for though he hath a ſmooth tongue, his heart is deceitful. Of his race was SINON that betraied Troy, and of his faction be all ſuch moſt to bée feared and fled from,

Qui Curios ſimulant & Bacchanalia viuunt,
That ſeeme graue men but are laſciuious knaues.

Wonderfull it is to ſée his courſe, he is generall and open in diſcourſe, but vnder intent to deceaue, he will play the good fellow

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low but to make make profite of any man, he will ſpeake in ſerious matter, though he ſhew himſelſe a foole, and conclude vpon any thing though it be without reaſon: & though the courſe of intelligence (according to MACHIAUELL) be neceſſary in an eſtate, and worthy the execution of a conſiderate and good man (for his countries ſake) yet the Sparta being laid on his ſhoulders that hath no honeſtie, maketh that eſtate odious, which otherwiſe would be honeſt: Thus much in deſcription of a diſordinate babler, now let vs heare ſomewhat againſt the incontinencie of language, and the vnbounded babble of the tongue. He that kéepeth his tongue (ſaith SALOMON) kéepeth his ſoul, and he that is inconſiderate in his ſpéech ſhall find miſchiefe: he that hath not offended in his words is a wiſe and perfect man, and according to CATO it is the chiefeſt vertue to ſet a hatch before the dore of our tongues, SOLON, SIMONIDES, and ZENOCRATES, being demanded why they ſpake ſo little, anſwered that they neuer repented themſelues that they had held their peace, but contrariwiſe in ſpeaking and returning anſwers. It was noted by AESCHILUS the Tragedian, that God in our bodies hath planted two eies, two eares, two noſthrils, and the braine aboue the tongue, to giues vs to vnderſtād, that we ought rather ſée, hear, and conceiue, then ſpeake: IEREMIE in his Lamentations written in verſe; hath (contrary to the order of the Hebrew Alphabet put the Letter *Pe*, before *Ghain*, (as RABBI SALOMON ſaith) to aduertiſe vs to ſpeake nothing which we haue not heard, (for *Pe* in Hebrew ſignifieth the mouth, and *Ghain* ſignifieth the eies.) It is written of the Philoſopher ANACHARSIS, that hée ſaid that two members of the bodie ought carefully to bée kept, namely the tongue, and the parts vndecent to be named, for néereſt (ſaith hée) approch they to God that can moderate them both; and HORACE ſaith,

Prouerb. 13. *Lac.* 3.

Plutarch Diogenes. Laertius.

Lib. 1. *Epiſt. ad Sceuam.*

Sed tacitus paſci ſi poſſet coruus, haberet
Plus dapis & rixæ multo minus, inuidiæqs.
If ſo the crow could feaſt him without prate,
More meat he ſhould receiue, leſſe braule, and hate.

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Let therefore this fiend and furie of the tongue bée baniſhed from vs, for as BARNARD ſaith, *None eſt capillus de capitæ, nec momentum de tempore, de quo rationem non reddemus:* There is not a haire of our heads nor a moment of time, of which we ſhall not yeeld account: and as AUGUSTINE ſaith, *Exigetur a nobis omne tempus impenſum, qualiter fuerit expenſum*, Wee ſhall haue an account exacted at our hands how we beſtowed the time, which hath beene granted vs to liue in. And as the Rabine ſaith, The eie of God ſéeth, and his ear heareth, and al our works are written in his book: let therfore loquacitie be baniſhed, and let CATOS words be conſidered, that

Proximus ille deo eſt qui ſcit ratione tacere,
The man is wiſe can wiſely hold his peace.

For the vanity of words ſheweth the ſlightnes of wit; & inconſideration, breaketh no waies out ſooner then by the tongue; by it hates are increaſed, blaſphemies publiſhed, and (being but the leaſt member) it is the onely key that openeth the dores of hell. By it we wrong our neighbour, breake commandements, depraue Magiſtrates, accuſe innocents, ſeduce Virgines, corrupt yong men, mocke age: briefly, if it be not gouerned in man (I meane his tongue) it is able to kindle a greater fire (as the Philoſopher ſaith) then the whole world ſhall be able to quench.

Let this ſuffiſe for babling, for here marcheth forth SCURILITIE, (as vntoward a Deuill as any of the reſt) the firſt time he lookt out of Italy into England, it was in the habite of a Zani: This is an onely fellow for making faces, ſhewing laſciuious geſtures, ſinging like the Great Organ pipe in Poules, counterfaiting any deformitie you can deuiſe, and perfect in the moſt vnchriſtian abhominations of Priapiſme: hée hath ieaſts to ſet an edge on luſt, and ſuch bitter Iibes, as might driue a CATO to impatience; if hée ſée an old man march in the ſtréet, hée returns him a *nichil habet*; by a light huſwife he dare ſay, y^{t} ſhe is as rotten as an openarſe: hée that longs to know more of him let him read BOUCHETS *Serees*, and if hée find a leaſe without a groſſe ieaſt hée may burne the Book I warrant him. And if he require further inſight into the filthy nature of this fiend, in Artine in his mother NANA, RABLAIS in his Legend of Ribaudrie, and BONAUENTURE

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BONAUENTURE DE PERRIERS in his Nouels, he ſhall be ſure to looſe his time, and no doubt, corrupt his ſoule. I could amplifie this title as largely as any, and point out with the finger many Epicures of this age, that are excellent in this abomination; but I feare me to corrupt in reporting corruptions, and to infect good & chaſt eares, with that which many of this godles world earneſtly affect. Pitty it is that toward wits ſhould be inchanted with ſuch wickednes, or that great mens ſtudies ſhould entertaine that, which Philoſophers ſchooles ſhamefully hiſt away. In a word, let the Apoſtles counſell be entertained amongſt them, where he ſaith, *Fornicatio autem & omnis immunditia, aut auaritia, &c.* Fornication, and all vncleanneſſe or auarice, let it not ſo much as be named among you, as it becommeth ſaints, or filthineſſe, or fooliſh talke, or ſcurrilitie, being to no purpoſe: but let men ſo ſeaſon their behauiours and diſcourſes, that MENANDERS words may be falſified in them, That the vanity of the tongue hath bene the ruine of many men. Ephes. 5.

The laſt Erinnis of this line, is SLOUENLINES & VNCLEANNES: this ſpirit at firſt became incorporate in the perſon of an Italian, who, baniſhed Padua for buggery, trauelleth here and there in England to méet with more of his fraternity: he is a méere enemie to the Sopemakers, for he waſheth not a ſhirt in a twelue-month, & at that time for frugality ſake, hée buies not another, but lies in bed till y^e^ firſt be waſhed: he neuer waſhes his hands and face, becauſe he ſaith that *Sol vrit puriora*, The ſunne burneth and tanneth the pureſt: neither weares hée apparell, except it come of beneuolence; for (ſaith he) *Bene venit, quod gratis venit*, It comes well, that comes of free coſt. In wearing his apparell he is a Cinicke, for bruſhing (ſaith he) weareth away the wooll; beating driues the duſt in a mans eies, and the heauier the garment is, the better it weares: he is as frée as the king in a baudy houſe, and ſo his belly be full and luſt ſatiſfied, *Cucullus non facit monachum*, A man of worth is not knowne by his good apparell: he ſhifts his lodging euery moneth, partly for neceſſity ſake, partly for his pleaſure: and his whole delight is to haue a well faced boy in his company: hée is a great acquaintance of the Brokers, and will not ſticke to bring a man to a harlot:

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he hath a heauy looke, a thréed bare cloake, a long foxe coloured haire, and his mouth is like a Barbary purſe full of wrinkles; he is the ſecretary to the ſpittle whores, and a mortall enemie to all that diſdaine an Alehouſe: he wild ſcold pretily, but a very boy may ſwinge him; but for lying, cogging, ſurfetting, whordome, blaſphemy, ſcurrilitie, gluttony, and more then theſe, the Epicure is a continent man in compariſon. Of all men let a ſcholler beware of this infecting ſpirit, for if a man of good parts be bewitched with this beaſtlineſſe, no man will waxe more deformed then he, eſpecially let him flie diſhoneſt and filthy women, that are able to infect nature by their ſocietie: otherwiſe I may ſay as MARTIAL ſaid to OPPIAN:

Mart. lib. 6. Epigram. 42.

Illotus morieris Oppiane.
Sir you ſhall die a filthy ſlouen.

It reſteth now (according to courſe) that I ſpeake ſomewhat of the deformity of BEELPHOGOR the father, ſince I haue in part ſcored out the vncleanneſſe of his children. Gluttony (as the Schoolemen write) is (both according to the habitude and act) a diſordinate delight in eating and drinking, a mortall enemy of the vertue of temperance; offending both in quantity, quality, time, and manner. It was firſt introduced from Aſia into Rome, where (corruptions commonly being the ſwifteſt in ſpringing) it became from a ſeruile thing, the delight of the ſoueraignes: ſo that APICIUS (an abiect cooke that profeſt the art of cookery in the kitchin) was not aſhamed afterward to ſtep into the ſchoole, and declaime in praiſe of it, whome for his inſatiable abuſes and inuentions, PLINY (and that rightly) called the Gulfe of prodigality. To this ſinne MILO CROTONIATES and TAGON (the belly-god) were ſo addicted, that the one bare an Oxe on his ſhoulders, and after deuoured it; and the other (at the table of AURELIAN the Emperor) eat a Goat, a Hog, and drunke a Tierſe of wine, and far more in boaſt of his intemperance. ALBOINUS and MAXIMINUS Emperours, yéelding nothing in ſenſuality to this; for y^e^ one deuoured at a ſupper an hundred Peaches, ten Pepins, fiue hundred figs, beſide diuers other things: the other, in one day eat forty pound of

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of fleſh, and dronke a whole veſſell of nine gallons of wine, to digeſt it. And now a daies our world rather ſuperior then inferiour to other ages, in theſe kind of infirmities, neglecteth nothing in ſenſuality: our bankets are ſauced with ſurfets, ſo that BEELPHOGOR may (I feare me) claime as many followers and fautors in our age, as either he had in Perſia, Rome or Media: for our bankets excéed nature, and where our fathers were content with bread and water, which at firſt nouriſhed mans life after the creation of the world: now neither the fruit of trées, nor the variety of corne, nor the roots of hearbs, nor the fiſhes of the ſea, nor the beaſts of the earth, nor the ſoules of the aire, can ſatiſfie our intemperance: but (as INNOCENTIUS ſaith) paintings are ſought for, ſpices are bought, ſoules are nouriſhed, & cookes hired, to pleaſe appetite: one ſtampes and ſtraines, another infuſeth and maketh confections; turning the ſubſtance into the accident, and nature into art. For which cauſe SENECA (deriding the variety of banquets) ſaith, *Vna ſilua pluribus Elephantibus ſufficit, homo vero paſcitur terra & mari.* One wood ſuffiſeth to nouriſh diuers Elephants, but man feedeth both on ſea and earth. And in his tenth booke of his Declamations, he ſaith, Whatſoeuer bird flieth, whatſoeuer fiſh ſwimmeth, whatſoeuer beaſt runneth, is buried in our bodies: all which in the truth of things is both againſt nature and Art: for both Art and nature, forbiddeth that contraries ſhould be mixt togither: which notwithſtanding in our feſtiuals are often done. But if we conſider how hurtfull it is to our bodies, and damnable for our ſoules, doubtleſſe except wée be blinded in heart, wée ſhall quickely deteſt it. In many meates (ſaith ECCLESIASTES) there is much infirmitie; and (according to SENECA) wée therefore die ſuddenly, becauſe we liue vpon dead things. Why then ſhould we delight in that which cauſeth our detriment? POLICRATES ſaith, that the intemperancy of meate ſubuerteth manners, and preiudizeth mans health: and HIPPOCRATES maintaineth this, that groſſe and fat bodies, growen beyond meaſure, except by letting blood, they be ſomewhat abated, become numme and inſenſible, and fall into moſt dangerous diſeaſes. CHRYSOSTOME ſaith, that exceſſe of meat conſumeth and rotteth

Lib. de vilitat. huma. condit.

Epiſt. 8.

Lib. Rhet. 10. *lib.* 8. *cap.* 6.

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mans body by continuall ſicknes, and at laſt bringeth cruell death. GALEN (the interpreter of HYPOCRATES) ſaith, That they that are groſſe fed, can not be long time healthfull: concluding, that thoſe ſoules can not meditate or conceiue celeſtiall things, whoſe bodies are ouergrowen with blood, fleſh, and fat. It is reported of DIONYSIUS the tirant, that being too much ſwallowed vp by ſurfet and drunkenneſſe, he loſt his eie ſight; for there is nothing ſooner dulleth the eie, then exceſſe: becauſe (as PORTUMINUS ſaith) *Edacitas cibos terit, ſed oculos vorat,* Gluttony ſpendeth meat, but deuoureth the eies. MACROBIUS in his Saturnals, propoſeth a very prety and diſputable queſtion; namely, whether vniforme and ſimple meat, be better and eaſier of digeſtion, then diuers and different? and to this a certaine Philoſopher anſwereth, that diuers and different meat is the hardeſt of digeſtion for theſe cauſes: firſt it appeareth in beaſts, which becauſe they fëed on a ſimple and pure nutriment, are moſt helthfull; and if any of them be diſeaſed, it is when by variety of medicine and mans folly, they are nouriſhed againſt the courſe of their nature: ſecondly, becauſe all ſimple meat is more eaſily digeſted; in ſigne whereof, euery Phiſitian recouereth and miniſtreth to his patient in one kind of food, that nature may more eaſily conuert the ſimple meat into her ſelfe: thirdly, becauſe as the variety of wine, hurteth more then one ſort of wine in the ſame quantity, in like ſort doth the variety of meat: fourthly, becauſe he that obſerueth one kind of ſimple diet, may more eaſily iudge and geſſe at the cauſe of his infirmitie (if at any time he fëele himſelfe diſtempered) and conſequently can more eaſily auoid ſuch kind of food: whereas if hée ſhould haue vſed diuers, he ſhould vtterly be ignorant, to which of many he ſhonld impute the cauſe of his ſickneſſe: fiftly, becauſe in the ſtomacke, the nature of diuers meats is very different, therefore (nature working vniformitie for her owne part) certaine are ſooner digeſted then other, (the reſt remaining in the ſtomacke being crude) and conſequently that rots which is afterwards to be digeſted: by which reaſons it followeth, that theſe rich men vſing diuers kind of diſhes, do by that means ſhorten their owne liues. But perhaps to particularize diſeaſes will be held more forcible

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forcible argumenes, I will therefore tell you what infirmities ſurfet bréedeth. Firſt (as AUICEN ſaith) it hindreth the braine, the liuer, and the nerues, it cauſeth conuulſions, ſowndings, Epilepſies, the falling ſickneſſe, and the palſey: it ingenders the lameneſſe in the legges, the gout, the Sciatica, the Apoplexie, and a thouſand defluxions, cathars, and crudities of the ſtomacke, which procéed from nought els, but from the inſatiable deſire of drinking and eating. All philoſophie will confeſſe vnto me, that the more a man ſtuffes and chargeth his ſtomacke, the more he gréeueth it; for firſt of all it is neceſſary that he ſurmount and excéed the nutriment and meat, and digeſt it alſo; and in the ſurmounting he muſt ſtriue, and in ſtriuing he wearieth himſelfe, and in wearying himſelfe he waxeth féeble, and in waxing féeble he finally conſumeth, and then his cooke (I meane his ſtomacke) vnable to worke or boile, it followeth of neceſſity that he muſt die. But leaue we this to Phiſitians to decide, and like Chriſtians let vs learne to ſay with SENECA (though a Pagan) *Maius ſum, & ad maiora natus ſum, quam vt fiam mancipium corporis mei*, I am greater, and borne to greater things, then to become the bondſlaue of mine owne body. Briefly, (ſince according to AUGUSTINE) Gluttony marcheth neuer but accompanied with other vices: and (in his fourth booke *ad Sacras virgines*) ſince Ebrietie is the mother of all vice, the trouble of the head, the ſubuerſion of the ſenſe, the tempeſt of the tongue, the ſtorme of the body, the ſhipwracke of ſanctity, and the ſoule; let vs conquer this monſter by our abſtinence, liuing according to the examples of PAUL, the firſt Hermite HILARIUS, MACHARIUS, and others; that that ſaying may be truly verified in vs, that *In carne eſſe, &c.* To be in the fleſh and not to liue after the fleſh, is rather the life of Angels then men. And thus far for GLUTTONY and BEELPHOGOR, whome (I hope) I haue ſo coniured, as he ſhall haue little welcome to thoſe that haue any ſparke of piety: the vantgard and battell are already diſcomfited, now ASTAROTH looke to your rereward, for I aſſure my ſelfe to diſcomfit you.

Lib. 4. de Baptiſ. cont. Donatiſt.

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The lumpiſh and heauie fiends begotten by the Arch-Deuill *Aſtaroth.*



NDuſtrious Labour, that haſt thus long kept me from IDLENESSE, guiding the ſailes of my conceit through the Seas of reaſon; now helpe to arange my ſquadrons, to deſcribe & confound him: lead me a path vntracted by courſer ſpirits, that I may beare downe enuy by deſert, & puzle detraction in his deprauing knowledge. It is not vnknowen to men of reading, how ASTAROTH after hée had receiued many ſacrifices by the Iſraelites (as appeareth in the booke of Iudges) and perſwaded SALOMON (the wiſeſt of Kings) in his old and retired yéeres to build him an Altar, was (by the praiers and perſwaſions of many Prophets) at laſt baniſhed from the choſen nations: ſo that enforced to liue in exile, he ranged vp and downe Media, Perſia, and Armenia, and at laſt ſpred his renowme in Rome: whence baniſhed by the buſie affaires of Princes from their Courts, and from other places of Spaine, France, and Italy; he at laſt retired himſelfe to the Northern parts: Amongſt whom finding contentions in the Clergie, and affectation of glory and armes in Prince and ſubiect; he tooke his Idle wings and flew to the Southerne and lately diſcouered land, where honoured by the Braſilians, that greatly delighted in Idlenes, he hath yet a ſufficient ſegniory and dominion to maintaine himſelfe: Yet willing that the Ciuill world (which hée deadly hateth) ſhould be infected with his humor, he hath lately vpon an Indian Negro begotten fiue ſonnes at one clap: and (the ſooner to practiſe his mallice) hath procured their abortion and vntimely birth, to the end they might with the more ſpéed be ſent into Europe. The firſt is, DESPERATION, the ſecond PUSILLANIMITY, the third Dulneſſe of the Spirit, the fourth NEGLIGENCE, the fifth SLEEPINESSE. Theſe fiue well inſtructed and better prouided for,

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for, he ſhipt in a Braſile man for Ciuill, but the ſhip being vnfortunately taken by an Engliſh man, they were brought into England, and no ſooner ſet foot on land, but ran away from their Captaine. Now ſir, hauing all languages perfectly, they follow ſtrange directions, not tying their ſpirits to one determinate body, but flying here and there, and infecting all places, and exempting themſelues from no perſons: yet as ſubtill as they are, I haue ſounded them out; and that I know them, I will reſolue you if you pleaſe to read their deſcriptions. The eldeſt of them DESPERATION (a peculiar vice procéeding frō IDLENES, but not y^t which is the ſin againſt the Holy-ghoſt,) is ſuch a ſin, that if he méet w^t a rich man, he makes him diſtruſt himſelfe for getting vp on his horſe without helpe; he cauſeth him forbeare the reading of bookes in ſuſpect of his vnderſtanding, he driues him to be dainty of his meats, telling him his ſtomack is ſqueaſie; he féedeth him in his dreams with terrible viſions, he driues him to miſtruſt himſelfe in whatſoeuer he pretendeth, inforcing ſuch a diffidence in himſelfe, that both he maketh him an enemy to his body, and the ruine of his owne ſoule. He perſwades the Merchant not to traffique, becauſe it is giuen him in his natiuity to haue loſſe by ſea; and not to lend, leaſt he neuer receiue againe. He makes the Scholler loath to read bookes if they be long, careleſſe to heare lectures, becauſe he vnderſtands not at the firſt. He cauſeth a louer to lie ſighing in his bed, and rather die ſicke of the ſullens then tell his griefe. The poore man he teacheth to curſe his birth, and deſperately to giue ouer labour, where otherwiſe if he would ſhew diligence, he might be relieued. He tels a Lady it is beſt kéeping her bed, when the Phiſitians aſſure her the diſeaſe is cured with exerciſe: and let him but light on a féeble heart, he will die firſt before he take a medicine. If a friend intreateth his friend to ſpeake in his behalfe, out ſteps he, and counſels him to forbeare the demand, for feare he be denied: and if a huſbandman haue a good crop, in the midſt of his harueſt hée teacheth him this tetch of vnthankefulneſſe, I would I were a beaſt, ſo I were rid of this trouble. How ſay you by this ſpirit of darkeneſſe? Is hée not cunning and ſubtill? Are not his treaſons coloured and

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and plauſible? Is not his perſwaſion conformable to weake nature? If you ſay nay, you erre; if you confeſſe it, then learne thus to preuent him: Firſt, remember that *Volenti nihil difficile*, A good will winneth all things: and to condemne our owne abilitie in good things, is to ſuſpect Gods mercifull prouidence in furtherance of iuſtice and vertue: obſerue that leſſon in SENECA,

Qui nihil poteſt ſperare, deſperet nihil.

Who nothing hopes, let him deſpaire in nought.

Let the rich know this, that he that feareth a litle froſt of infirmity, ſhall haue a great ſnow fall vpon him: let him conſider, that to helpe nature, winneth eaſe; and that to endeauour willingly, is halfe the meane to attaine happily: let him remember this, that God openeth the vnderſtanding, if we offer the endeauour; and commanding vs temperance, killeth the feare of exceſſe; and being all in all things, is defectiue in nothing that is vertuous. Let the ſuperſtitious Merchant truſt the creator, and he ſhall not ſuperſtitiouſly be tied to creatures; and ſuccour his neighbours neceſſities with good intent, and God ſhall reward him. Let the ſcholler know, that the harder he is to conceiue, the ſurer he is to retaine: and as no way is too long to him that ſéeketh a place deſired; ſo no booke can be too tedious that leads any path to knowledge. Let the poore labour to preuent néed, and he may be aſſured to find no cauſe to ſuſpect neceſſities. Let the Lady faſt in continence, ſhe ſhall not languiſh in exceſſe: and let all men build on God, and deſperation ſhall not hurt them. Let vs draw néerer this fiend, and coniure him more cunningly: he hath more motiues in man, & let vs therefore examine them. Saith he, faſting killeth worldly comfort, and therefore it is to be fled. Anſwer him boldly, that it is tranſitory, and momentary which delighteth, but eternall that mortifieth. If he ſay, thy ſinnes are great; tell him, Gods mercie is greater: If he induce deſperation by thy often fall, oppoſe Chriſts words againſt his ſuſpect, *Non dico tibi vſque ſepties, ſed vſque ſeptuagies ſepties*, I ſay not to thee, ſeuen times, but ſeuenty times ſeuen times. And remember that of LEO, *Miſericordiæ Domini nec menſuras poſſumus ponere, nec tempora definire*, Wee can neither

Mat. 18.

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neither meaſure the mercies of God, nor define the time: and (to giue a ſword vtterly to confound this furie) vſe hope, which (though euery waies thou be aſſaulted) will maintaine thy conſtancie; And conclude thus (when troubles or doubts diſtraught thée,) with OVID,

Magna tamen ſpes eſt in bonitate dei,
Yet in Gods goodneſſe is our hope increaſt.

The ſecond furie (now adaies ranging vp and downe our countrie, and infecting fraile and inconſtant hearts) is PUSAILANIMITIE and WORLDLIE FEARE, who (whereſoeuer he lurketh,) is knowne by theſe tokens; hée maketh the eie inconſtant, the colour come and goe, the heart beat, the thought ſuſpitious, he kils weake deſire, by ſuſpitious feares; and as a little water (as ARISTOTLE ſaith) is ſooner corrupted then a great deale; ſo with this abaſtardizing ſpirit, the weaker minds are ſooner attainted thē the great. This fiend maketh eaſie thinges impoſſible by miſtruſt, and ſo tranſporteth affections that they can claime no title in their owne natures. This is a temporall and fooliſh kind of feare, riſing either from the loue of tranſitorie things, or the ſuppoſed difficulties of life. The ordinarie ſeate of this humor is in the ſenſualitie of the heart: With this weakneſſe of ſpirit was ANTHONIE the Romane ſeaſd, who ſéeing the increaſes of CÆSAR, when his meanes of reſiſt were ſufficient, retired himſelfe to his Timoneum, leauing both CLEOPATRA and his buſines, as deſtitute of all hope, before the aſſurance of his danger: mortall is this ſinne if it bée accompanied with the conſent of the will, the Apoſtle writing to the Coloſſians ſaith, Fathers prouoke not your children vnto indignation, leaſt they become weake in mind, and looſe their courage, (according to the Syriak:) noting hereby, that this infirmitie accompanieth for the moſt part thoſe that are of the weakeſt abilitie and Iudgement. This deiection of ſpirit likewiſe is an effeminate and womaniſh diſeaſe, expreſſed often by fooliſh huſwifes in theſe words, Good God what ſhal I do? How ſhal I dreſſe my houſe? Make ready my children? Doe this, and do that? being things

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eaſie and rediculous to bée forced. Againſt this infirmitie, and inuenoming ſpirit of feare, I will applie that of DOCTOR GERSON, where hée ſayth, That there are diuers that thinke they offend by diſpaire, which offend not: For this procéedeth from a certaine Puſillanimitie of their hearts, or of emotiue or féeling of diſpaire, which they eſtéeme to bée a conſent, but it is not. For whatſoeuer féeling they may haue, (yea, although it preſſe ſo farre as that they thinke themſelues almoſt attainted with this temptation) they loſe not charitie, as long as they are ſorrowfull, and the reaſon is contrarie and conſenteth not thereto: So that the ſpirit of a man is ouercome by the enemie, except there bée conſent of the will: For the ſence maketh not the ſinne, but the conſent. You that are or may happen to bée intangled in theſe briars, and aſſailed by this temptation, make your generall recourſe to God, ſaying with the Apoſtle, *Omnia poſſum in eo qui me confortat*: I can doe al things by the grace of him that comforteth mee. To conclude, let no man hide his Talent whatſoeuer, which God hath beſtowed on him to trafficke and profite his neighbour, leaſt hée incurre this vice of PUSILLANIMITIE; but let vs all cleaue vnto MAGNANIMITIE his oppoſite, conſidering this of TULLIES, *Qui magno animo est & forti; omnia quæ cadere in hominem poſſunt deſpecit, & pro nihilo putat.* Hee that hath a noble and reſolute mind, deſpiſeth all miiſfortunes that are incident to man, holding them of no reckoning. And that of LUCANS,

> *—Fortiſsimus ille eſt,*
> *Qui promptus metuenda pati ſi cominus inſtent.*
> Moſt ſtrong is he when dangers are at hand,
> That liues prepared their furie to withſtand.

DULNESSE OF SPIRIT (the next borne to Puſillanimitie) hath great conformitie with him, for PUSILLANIMITIE hinders the beginning and enterpriſe of a good worke, and this fiend letteth the performance of it whē it is begun, & maketh a man giue ouer in the midſt of his buſines. This monſter hath thrée heads wherſoeuer he

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he ſeaſeth one body: the firſt is IDLENESSE, (ſlack to performe any thing, and a poiſon that confoundeth many men;) the ſecond is SLOWNESSE, that deferreth to follow vertue, or conuerſion from ſinne: the third is TEPIDITIE, which cauſeth a man do his worke coldly, without courage or feruor in his buſines. This fiend haunteth moſt commonly among thoſe ſort of men, that are too much ſubiect to their fleſh, and being bondſlaues to their ſenſual luſts, haue their reaſons obſcured, and their deſires dulled: they hate Muſike, deſpiſe Arts, accounting their excellence to be in ignorance; if they ſpeake, it is ſo abruptly and lothſomly, as it mooueth not; and if they be ſilent, they rather looke like ſome blind ſtatues of marble, then liuing and moouing men. If they write, it is *Inuita Minerua*, ſo coldly and without conceit, as they (like the vntunable ring of Bels) rather fill the ears with iarring and noiſe, then delight or reaſon. Many & too many are poſſeſſed with this ſpirit, and this ſpirit is incarnate in them. For they only like beaſts reſpect preſent things, hauing no care of that which is to come: you ſhall ſée a ſlouen ſleéping in his bed, that for want of riſing loſeth the commodity of preferment: another ſo cold in his enterpriſes, that he is vnfortunate in all buſines. Whatſoeuer commeth from ſuch men, ſéemeth to be enforced, (ſo is the eie of their iudgements blinded in perceiuing that which beſt behooueth them.) I knew one of this factiō in Oxford, who (after he had ſtudied ſeuen yeres, & often beaten ouer the Predicables,) at laſt thanked God y^t^ he had a litle ſight in *Genus*. This was as ſlouenly a lout as euer I lookt vpon, who often found in his heart to looſe his breakfaſt for want of fetching: come into his ſtudy, you ſhould ſtill ſée him ſléeping ouer his booke. In all exerciſes he was alwaies the laſt: & in all diſputations ſo cold, & duncicall, that neither any man vnderſtood him, nor he, himſelfe. With this ſpirit was thoſe two Seruing men ſeaſed, the firſt of which being aſked by his maſter ſitting at dinner, what hée had brought from the Sermon? In faith Sir, (ſaid he) your hat and cloake, and nothing els. The ſecond examined in the like manner, anſwered thus: Faith I markt not the beginning, I was aſléepe in the midſt, and came away before the end. This is a daungerous fiend whereſoeuer

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he gets footing, cauſing men to make ſhipwracke of their time, which being ſhort and ſwift once paſt is irrecouerable, & which loſt (ſaith BIAS and THEOPHRASTUS) a great treaſure is loſt. This made certaine diſcontented (as TIMON and APERMANTUS) waxe careles of bodie and ſoule, fretting themſelues at the worlds ingratitude, and giuing ouer all diligent indeuor, to ſerue the fury of their vnbridled minds. The ſtories regiſtred by learned men are full of men thus affected, and who ſo conſidereth the moſt pollices and Commonweals of Chriſtians, ſhall I fear me (and let me write it with griefe) find more oportunitie loſt by coldneſſe, ſlacknes, and delay, then conſideration can remedy with many yeares heart break and ſtudie. By delay and protraction, enemies wax ſtrong, and lingering hate giueth preuention a diligenter eie; and though AFFRICANUS admitteth not officious diligence, yet am I ſo contrarie to him, that I dare boldly auow, that the moſt ſtratagems that are done happily, are done ſuddainly: yet deſire I not to bée miſconſtrued in this, for before action, I admit counſel, and ſecreſie: But matters once intended, I hold all time loſt till they be executed; for delay giueth the enemie oportunitie of intelligence, weakeneth the heart of the ſouldior, generally more feruent in the firſt exploits, and afflicteth the heart of the gouernor till the iſſue be diſcouered. To conclude, as waters without ſtirring & mouing, wax corrupt; ſo without diligence all affaires are either loſt or weakened.

Plutarch.

But leaue we this (yet not as impertinent to this place, but as ſuch a thing if well lookt into, deſerues a whole volume) and let vs now haue an eie to the next fiend of this bréed, which Sathā firſt named NEGLIGENCE. NEGLIGENCE incarnate in our world, hath generally a running head, he is full of rancor, and repleniſhed with idleneſſe; INSTABILITY, and MUTABILITIE, continually attend vpon him; ſo that he beginneth many things, but endeth nothing: he will execute no office by reaſon of trouble, kéepe no houſe leaſt he take too much care for his family: put him in truſt with a meſſage, hée forgets it: and commit your affaires to his handling, all comes to nought: reading good bookes troubles his wits, but for PALMERINE, thats a prettie ſtorie, and why, becauſe it teacheth him no wit: This fiend lets his books bée couered with

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with duſt for want of looking too, his garments fall in pieces for want of amending, his haire ouergrow his ſhoulders, for want of barbing, his face couered with durt for want of waſhing, and he walks generally vntruſt, not for exerciſe ſake, but for idlenes: he is ſtill thinking and deuiſing on things, but he executeth nothing, and (like a lunaticke perſon) runs into ſtrange imaginations, and only ſpeaks them without effecting them: he defers in al that he doth, and thereby loſeth the moſt of his thriſt; and in neglecting to ſollicite his friends, hée loſeth & ſmothereth his fortunes; ſo that OCCASION may rightly ſay and crie to him out of AUSONIUS,

Tu quoqs dum recitas dum per contando moraris, *Auſonius lib. Epigra.*
Elapſam dices me quoqs, de manibus.
And whileſt thou askeſt and asking doeſt delay,
Thou wilt confeſſe that I am ſlipt away.

ISODORE (in his booke of Etimologies, writing of this ſin) ſaith *Iſodore. lib. Etimol.* that the negligent man is called *negligens, quaſi nec eligens*; that is, negligence, becauſe he hath no choice in any thing: for who ſo is ſubiect to this infirmitie, is void of all election, by reaſon that he wanteth conſideration: for a conſiderate man in foreſéeing preuenteth, which preuention is the death of negligence. This fiend my friends muſt be earneſtly auoided, for by him ANTHONY dallying in delights with CLEOPATRA, gaue CÆSAR oportunitie in many victories; And HANNIBAL lying idle at Cannas, corrupted both his ſouldiors, and ſtrengthned his enemies. It is a Cinicks life not a Chriſtians, which is ouerpaſt in negligence, and nothing worſe becommeth a man, then to be careleſſe and improuident: For as fruits vnlookt vnto, are for want of turning ſoone rotten, ſo minds for lacke of vertuous meditation, become corrupt and polluted: memorie without vſe decaieth, and the bodie without exerciſe becommeth lothſome, negligence therefore is fitly compared to a ſléepe, for as in it man reſteth and is depriued of al that he hath, ſo in the ſléepe of negligence and ſinne, al vertues are diſpoiled: which is very prettily figured in the ſléepe of IONAS, of whom it is ſaid, That he fled from the face of our Lord in Tharſis, and entring into a ſhip fell into a profound ſléep, and there aroſe a great wind, and the tempeſt increaſed, and the ſhip *Diogen. Laertius.*

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was in danger; Finally, IONAS was caſt into the ſea, where ſalling into the belly of a Whale, hée loſt his haires of his head, and became bald. On which place the gloſſe ſaith, That the great and heauie ſléepe of the Prophet ſignifieth a man loaden and drowſied in the ſléepe of error, for whom, it ſufficeth not to flie from our Lord, but furthermore (ouerwhelmed with a certaine careleſneſſe) hée is ignorant of Gods wrath and ſecurelie ſléepeth, and at laſt is caſt into the Whales bellie, which is the boſome of hell. For as the Whale dwelleth in the déepeſt flouds, and profoundeſt ſeas; ſo Hell is ſaid to bée in great obſcuritie, and in the depth of the earth. Wherevpon in the Goſpell it is ſaid, To be in the heart of the earth: For as the heart is in the middeſt of a creature, ſo is Hell in the middeſt of the earth. At the laſt hée is made bald and ſpoild of his haire, that is, depriued of his vertues and graces. And where it is ſaid, IONAS ſléeping the winds aroſe; it implieth thus much, that a man ſléeping in idleneſſe, negligence, and careleſneſſe, the winds and ſtormes of temptations ſuddainlie and vehementlie ariſe: For then are wée moſt ſuddainlie ſurpriſed with error, when wée are moſt intangled with improuidence and negligence. And as CÆSAR in his Senate houſe was aſſailed when hée leaſt ſuſpected, by his conſpirators, ſo men in their ſecurities are ſooneſt ſubdued by the aſſaults of wickedneſſe; which conſpireth the death of the ſoule. The Poets faine thus of the Syrenes which haunt about Sicily (and of late daies haue appeared in the Sea in India) That with their ſwéet tunes they draw the Marriners aſléepe, that whileſt they ſléepe ſoundly, they may ſincke their ſhip. The like may bée ſaid of the Deuill, who lulleth vs in the lap of inconſiderate ſecuritie, and ſingeth vs aſléepe with the notes of NEGLIGENCE, till he ſincke the ſhip of our ſoule, which is our bodie, in the bottomleſſe ſeas of confuſion, which is Hell.

Let vs flie from NEGLIGENCE therefore, as being the firſt cauſe of the downefall both of men and Angels, let vs bée forward in curing our corrupt natures, let vs not reſemble the fooliſh buſſard in HORACE, who becauſe hée could not ſée

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ſée as cleare as Linx, would not annoint his eies with Collirium; but let vs ſéeke out of celeſtiall heritages, not negligently (as thoſe of the tribe of DAN, ſent out to ſearch the promiſe land,) but diligentlie, like thoſe that brought backe the fat thereof, that wée may bée worthy the heritage. Fie how farre haue I wandred when SLEEPINESSE the laſt Deuill of this bréed hath ouertooke me to intreat of his nature: Sit downe drowſie fiend, I will diſpatch thée preſently.

SOMNOLENCE and SLEEPINESSE lurketh continually with vnfortunate perſons, and the exceſſe thereof ſheweth the ſpirit hath ſmall working: he is a fiend that (whereſoeuer hée inhabiteth) dulleth the ſences, maketh the head heauie, the eies ſwolne, the bloud hote, corrupt, and exceſſiue, the face pufft, the members vnluſtie, the ſtomacke irkeſome, the féet féeble: Looke in a morning when you ſée a fellow ſtretching himſelfe at his window, yawing, and ſtarting, there bée aſſured this Diuell hath ſome working: This is a ſhrowd ſpirit whereſoeuer hée gets ſeaſure, for hée liueth by the expence of life, and hée that entertaines him, hath rhewms, cathars, defluxions, repletions, and opilations, as ordinarilie about him, as euerie ſubſtance hath his ſhadow. This fiend and his brother NEGLIGENCE are of one nature, and where DULNESSE OF SPIRIT, and theſe méet, God, nature, law, counſell, profit, ſoule, bodie, and all are neglected.

This conſidered, let this Deuill incarnate (too ordinarie a gueſt in this countrie) bée baniſhed from our ſocietie, leaſt being corrupted by his example, wée fall into the ſame ſinne wherewith hée is intangled: for as PLATO ſayth, *Dormiens est nullius prætij*, A ſleepie man is of no worth; and in the ſeuenth of his lawes, hée thus writeth, *Somnus multus, nec animis, nec corporibus, nec rebus preclare gerendis, aptus eſt à natura*, Exceſsiue ſleepe is neither good for the ſoule or bodie, or auailable in any vertuous or laudable action: For hée that ſléepeth, is no more accounted of then hée that is dead: and truly I am of this opinion, that hée tooke this cuſtome and law from HOMER, and no other, who ſayth, That ſléepe is the brother of death: The ſame alluſion alſo vſed DIOGENES, who

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who when he had ſlept ſaid, *Frater fratem inuiſit*, The brother hath viſited his brother, that is, ſléepe hath viſited death: the ſame likewiſe intimateth OVID in this verſe,

Stulte quid eſt ſomnus gelidæ niſi mortis imago?
Foole what is ſleepe but image of chil death?

The like conſideration likewiſe had the Doctors of Iſrael: ſo that one amongſt them (called RABI-DOSA the ſon of HARKINAS) writeth, The mornings ſléepe, and the euenings dronkenneſſe, ſhorten a mans life: corporal ſléepe likewiſe oftentimes ingendreth the ſléepe of the ſoule, which ſpirituall ſléepe is farre more dangerous then the other, and therefore CATO diſſuadeth youth from it.

—Somno ne deditus eſto,
Nam diuturna quies vitijs alimenta miniſtrat.
Be not addict to ſleepe, for daily reſt
Yeelds food to vice and nurſeth ſinne in feaſt.

And that diuine PETRARCH moſt wittily ſingeth,

La gola il ſomno, & l'otioſe piume,
Hanno dol mundo ogni virtus bandita.
Incontinence, dull ſleepe, and idle bed,
All vertue from the world haue baniſhed.

So that humane nature is wandred from his ſcope, and ouercome by euill cuſtome. There is another Poet (as I remember it is OVID) that ſaith it is ſufficient for children to ſléepe ſeuen houres: and another contemplatiue father ſaith, that to repoſe fiue houres, is the life of ſaints; to ſléepe ſixe, is the life of men; but to ſlug ſeuen, is the life of beaſts: Saiſt thou thus O father? Oh that thou couldeſt haue liued to haue ſéene this age, wherein if thy wordes found truth, thou ſhouldeſt find (whatſoeuer way thou ſéekeſt) as manie reaſonable beaſts as there bée motes in the Sunne, thinking eight, tenne, twelue houres, but a Method of Moderation. Theſe are
Amos. 6. they that ſléepe in their beds of Iuorie, and play the wantons

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the wantons on their ſoft couches: *Pauca verba*, this is a ſubiect for a Preacher. Let me therefore draw to my concluſion, and finiſh both my booke, and the diſcouery of further wretchednes, in ſhewing the deteſtable effects of ASTAROTH, adding certaine diſſwaſions to the ſame.

DAMASCENE (defining this ſinne) ſaith, That it is a ſpirituall heauineſſe, which depreſſeth and weigheth downe the ſoule ſo much, that it taketh no delight or taſt in executing goodneſſe. TULLY he defines it to be a wearines and tediouſnes of the ſpirit, by which a man groweth in lothing of that good he hath begun. So that by them it is to be gathered that SLOTH is a languiſhing infirmity of the ſpirit, a dulnes of the mind, a diffidence of Gods helpe, a diſtruſt of our owne ſtrength. The ſinnes it maketh thoſe ſubiect too that are intangled therewith, are forgetfulnes of God, careleſnes of our eſtates, obſcurity of our ſoules, loathſomneſſe of our bodies, and irrecuperable loſſe of time. This ſin (by the Fathers) is compared to the diſeaſe (called by the Phiſitians) *Paraliſis*, with which, whoſoeuer is ſeaſed, his members are diſſolued, his vitall powers and naturall faculties are weakened, and he himſelfe is wholly not himſelfe, neither being able to mooue, nor maſter his owne lims. So fareth it by a ſlothfull man, who looſeth by this ſicknes the light of his mind, the vſe of his vnderſtanding, y^e^ good affections that are the props and pillars of the ſame, and becommeth but the image of that which in effect he is not: and as this infirmity is healed by very hot Pulteſies and inward potions, ſo except the heat of charity, and the remembrance of hell fire, be applied to the wounds and dulnes hereof, it remaineth wholly incurable. Beſides, this ſinne is againſt nature, for as the bird to flie, the fiſh to ſwim, the floure to grow, the beaſt to féed, ſo man was ordained to labour; which if he do not, he wrongs nature, wrongs his bodie, and which worſe is, dams his ſoule. *Noli eſſe piger*, (ſaith AUGUSTINE) Be not ſlow, labour earneſtly and God will giue thee eternal life. HELINANDUS in his Chronicles reporteth, that when a certaine Biſhop (called PHILIPPUS BELUACENSIS) was for a night lodged in their Monaſtery, hée ſlept ſo long, that hée was neither preſent at Gods ſeruice, neither aſhamed to let the ſunne (it being

Damaſ. lib. 2. Ortho. ca. 14.

Serm. 2. de tim. lib. 6.

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ing then Winter time) to behold him ſléeping, which when HELINANDUS perceaued, and ſaw no man readie or bold enough to tell him of his fault, hée confidentlie ſtept neare vnto his bed, and in briefe ſpake thus vnto him, Sir the Sparrows haue long ſince forſaken their neſts to ſalute God, and wil a Biſhop yet lie ſléeping in his chamber? Conſider (father) what the Pſalmiſt ſaith, Mine eies haue preuented the day; and that of AMBROSE, It is vncomely for a Chriſtian that the beame of the Sunne ſhould behold him idle; and let this perſuade you to caſt off your ſlugginеſſe: The Biſhop (rowſed with theſe wordes all in rage) ſaid vnto him, goe wretch as thou art and louſe thyſelfe, I diſdaine thy counſailes: to whom the Moncke anſwered in a pleaſant manner, Take héed father leaſt your wormes kill you, for mine are alreadie ſlaine: hée meant the worme of conſcience, which ſhall at laſt bite them, who are giuen ouer to their ſenſualities. I haue read alſo a prettie ſtorie in an old dunce called PETRUS DE LAPIARIA, which becauſe of the pithie alluſion I will not ſticke to tell you. A certaine King (ſaith hée) hauing thrée ſonnes, and being well ſtept in yeares, reſolued to make his Teſtament, certifying his children, that which of them was moſt ſlothfull, on him hée would beſtow his kingdome; to whom the firſt ſaid to me belongs the kingdome, for I am ſo ſluggiſh, that as I ſit by the fire I rather ſuffer my ſhinnes to bée burnt, then to draw them from the flame: the ſecond hée ſaid, the crowne in all reaſon belongs to mée, ſince I am farre more ſlothfull then thou art, for hauing a rope about my necke, and being readie to bée hanged, and a ſword in my hand, ſufficient to cut the ſame, yet am I ſo ſlothfull, that I will not ſtretch out my hand to ſaue my liſe: after him the third ſtept vp, and in theſe wordes made his claime, nay ſaith hée I alone ought to raigne, for I excell you all in ſlothfulneſſe, For lying continually on my backe, water ſtilleth vpon mine eies, yet I for ſloth ſake forſake not my bed, neither turne to the right nor to the left hand: and on this ſonne the King beſtowed his Crowne and kingdome. To yéeld this a Morrall interpretation

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tation, theſe thrée ſonnes are thrée ſorts of idle perſons; The firſt that cares not for fire, ſignifieth him, that being in the companie of euill and luxurious men, will not forſake them: The ſecond, (knowing himſelfe hanged in the ſnare of the Deuill, as the couetous man) yet hauing and knowing the ſword of Praier ſufficient to cut the rope, neuerleſſe hée will not vſe it: The third (that will neither turne his eie to the right or to the left hand) ſignifieth him that neither conſidereth the paines of Hell, nor the rewards of Heauen, So that neither for feare of puniſhment, nor hope of reward, hée will riſe againe from ſinne: On him the Deuill his father (who as IOB ſaith, is the King ouer the children of pride) beſtoweth the kingdome of Hell, where no order but continuall horror inhabiteth. And trulie to the idle and ſlothfull perſon Hell doth moſt iuſtly appertaine, becauſe hauing eies to ſée his infirmitie hée blindeth them; a mind to vnderſtand his remedie, hée diſdaineth it; and times made for labour, yet refuſeth it: but as SALOMON ſaith, *Omnis piger in egeſtate erit*, The ſlothfull man ſhall liue in pouertie, and Hell iuſtly ſhall bée his inheritage that negligently forbeareth to labor for heauen. Oh thou ſlothfull man if this perſuade thée not, looke further; the male ſtorke ſenteth the adulteries of the female, except ſhée waſh her ſelfe, doth not God then both ſée and will puniſh thy ſinne except thou mend thy ſelfe? The Lion ſmelleth the filthineſſe of his adultereſſe, and will not hée thinke you looke into the offences of his creatures, yet aſſuredly he that ſéeth all things beholdeth thy wickedneſſe, and except thou repent thée, will do iuſtice on thy negligence.

Hauing alreadie heard the deformities of this monſter, now at the laſt let vs conſider the remedies againſt him. Firſt, let vs intentiuely ponder and weigh how much our Sauiour hath laboured and trauailed for the ſaluation of mankind: It is ſaid that hée paſt the nights in praier, after whoſe example if wee deſire to bée his, wee muſt (with the holie Martyrs of the

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Primitiue Church) mortifie our earthly members, and follow him in the like exercise: secondly, (in that this sinne of Idlenes hindreth both soule and body, and by that meanes is the occasion of many mischieses, as well corporall as spiritual.) It hath bene as well deteſted both in holy scriptures, as in fathers of the Primitiue Church, as appeareth by IOHANNES CLYMACHUS, where he saith, Idlenes is a dissolution of the spirit, an abiect feare in all good exercises, an hatred and griefe of any godly profession. He saith likewise that worldly men are happy, he speaketh ill of God, accounting him cruell, and without humanity; he maketh a man astonished in heart, and weake in praier; more hard then iron in the seruice of God, & both slothfull and rebellious to trauell with his hands, or to do obedience. Behold the right effects of deuilish ASTAROTH: consider likewise what fruites spring from this cursed fiend. Thirdly, one of the best meanes to resist the craft of this fiend, is to trauell and to be alwaies doing somewhat, to the end we be not surprized suddenly, as SAINT IEROME counselleth. To this purpose, the ancient monks of Egypt, had alwaies these words in their mouthes, That he which occupieth himselfe in any good exercise, is not tempted by the Deuill; but hée that doth nothing, but liueth Idly, is tormented and possessed with diuers. And if the Heauens, the Sunne, the Moone, and other planets, the birds, beasts, and fishes, are in continuall motion, and without ceasing apply those offices for which they were created; what ought man to do, who is created for trauell, and whose soule is defined by the Philosopher to be a perpetuall motion? Let the Idle go to schoole to the Ant (as saith SALOMON) and learne of her to behaue him selfe: and let him take héed that hée prooue not that vnfruitfull trée, which must be cast into eternall fire, and that barren figtrée which Christ cursed. Let him alwaies remēber y^t Idlenes is the nurse of all euils, & that it is & hath bin the ouerthrow of many millions of soules. Let him consider y^t by labour we obtaine reward; by negligence, loose our selues. It is reported of CYRUS the King of the Persians, that being willing to inkindle the hearts of the common sort to war against the Medes, he vsed this pollicy and stratageme: He led his army to a certaine

Caſſ lib. 10. *cap.* 23.

Ariſt. lib. de animal. Prouerb. 6.

Bal. Sax. lib. 1. *ſtrata. c.* 41.

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taine wood, where, for the whole day, he occupied the people in cutting downe the wood, and in continuall toile in lopping the trées. But the next day, he cauſed very ſumptuous feaſts to be prepared, & commanded his hoaſt to feaſt, ſport, and make holy day with gladnes; and going to euery company in the midſt of their ſports, he aſked them which of thoſe two daies beſt liked them: who anſwered, that the ſecond was more pleaſant then the firſt. To whom he replied in this ſort: As by yeſterdaies labor you came togither and were aſſembled to this daies banquet, ſo can you not be happy and bleſſed, till firſt of all you ouercome the Medes. So (in alluding to this after a morrall meaning) we can not attaine to bleſſedneſſe, except we ouercome in this world the Medes, which are the deuils, by vertuous actions; neither can we be admitted to the banket, except by labour in this life time. AGAMEMNON, VLYSSES, and HERCULES, the one beſieged and raced Troy; the other, ſubdued and ouercame POLYPHEMUS; the third atchieued twelue incredible labours for glories ſake: Let not vs therefore refuſe labour for heauens ſake. The Angels are not idle, but ſing praiſes; the celeſtiall bodies (as I ſay) are not Idle, but obſerue their motions; all airie, earthly, and watry creatures, are in continuall exerciſe: aire is continually toſſed by the wind; water continually ebbes and flowes. If therefore all creatures deteſt SLOTH, and imbrace Labour, to giue man example; let vs forſake lothſome Idleneſſe, for many foretold and theſe ſet down by OVID:

Adde quod ingenium longa rubigine læſum
Torpet, & eſt multo quam fuit ante minus:
Fertilis aſsiduo ſi non remouetur aratro
Nil niſi cum ſpinis gramen habebit ager,
Tempore qui longo steterit malecurrit, & inter
Carceribus miſſus vltimus ibit equus:
Vertitur in teneram Cariem rimiſque dehiſcet,
Si qua diu ſolitis cymba vacabit aquis.

Which courſly and haſtily I haue thus tranſlated,
The wit long hurt becauſe not vſed more,
Growes dull, and far leſſe toward then before.

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Except the plow prepare the field for corne,
In time it is oregrowen with graſſe or thorne.
Who long hath reſted can not run apace:
The fettered horſe is hindmoſt in the race.
The boat conſumes and riues in euery rim,
If on long beaten ſeas he ceaſe to ſwim.

As therefore all things waxe worſe for want of exerciſe & vſe, and ſtudy refineth both Arts and all maner knowledge whatſoeuer, let vs deteſt ASTAROTH, flée his bréed, tie our ſelues to exerciſes both of mind and body, vſe the practiſe of THEMISTOCLES, occupy our heads when we walke ſolitary, and ſo diſpoſe of all our actions, that the Enemy of all vertue find vs not Idle, who thinketh that fort eaſily woon, where the watchman ſléepeth; & that mind quickly ouercome, that entertaineth Idleneſſe. Let vs follow PAUL, who wrought with his hands, leaſt he ſhould be troubleſome to his brethren. Let exerciſe neuer forſake vs, either of mind or of body: for the Deuill (as IEROME ſaith) is like a thiefe, who finding a horſe idle in the fields, gets vpon the backe of him, where contrary of thoſe that labour, he can catch no holdfaſt. Idleneſſe (ſaith BERNARD) *Eſt mater nugarum, nouerca virtutum*, Is the mother of toies, and the ſtepdame of vertue: for it caſteth the ſtrong man headlong into offence, and choking vertue, nouriſheth pride, and ſquareth out the path to hell. If the caſtle be vnwalled, the Enemie enters; if the earth be vnmanured, it bringeth forth thornes; if the vine be neglected, it groweth fruitleſſe: So if our bodies and minds be vnexerciſed, they are the ſooner ſeduced and diſtracted.

The concluſion of this booke to the courteous Reader.

THus far with regard to profit, & deſire to pleaſe, I haue drawen my diſcourſe and emploied my readings: what my paine hath béene, you may recompence with your acceptance. For as to the traueller the hope of reſt maketh his iourny ſéeme light; ſo to the ſtudious, the expectation of profit

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profit and good reſpect, leſſeneth the tedioufneſſe of labour, and long watchings. It fareth now with me as with ſhipwrackt ſailers that eſpie their port, and weary pilgrimes that are in ſight of Ieruſalem; for my preſent Ioy drowneth my paſſed Trauell, and after I haue finiſhed my iourney, I hang vp my offerings at the ſhrine of your curteſies: If you accept them, it ſatiſfieth my labour, and ſheweth your thankfulneſſe. I am not of CAIUS LUCILLIUS opiniō, That no man ſhould read my writings; for I had rather be miſinterpreted then thought negligent. Accept my good intent (I pray you) and it ſhall encourage my endeauour; for a Father ſaith, The giuing of thankes, is an augmentation of deſert. The deſire is tedious that hath no end, and the labour loathſome that is miſconſtrued. You buy that cheape, which coſt me deare; and read that with pleaſure, which I haue written with trauell: Only if you pay me with the ſéed of acceptance, you make me forward toward another harueſt: and in giuing me thankes, you ſhall looſe nothing, For (as TULLY ſaith) he that giueth it hath it, and he that hath it, in that that he hath, reſtoreth it. You haue the aduantage of my goods, they are already in your hands: if you pay me that you owe me, I may hap truſt you with a greater ſumme of Science. Farewell, and wiſh me no worſe, then I am carefull to increaſe thy knowledge.

FINIS.

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A LOOKING Glaſſe, for London and Englande.

Made by Thomas Lodge

Gentleman, and *Robert Greene.*

In Artibus Magister.



LONDON
Printed by Thomas Creede, and are to be ſolde by William Barley, at his ſhop in Gratious ſtreete.
1598.

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A Looking Glaſſe, For

London and England.

Enters Raſni *king of* Niniuie, *with three kings of* Cicilia, Creet, *and* Paphlagonia, *from the ouerthrow of* Ieroboam, *King of* Ieruſalem.

SO pace ye on triumphant warriours,
Make *Venus* Lemmō armd in al his pomp,
Baſh at the brightneſſe of your hardy lookes,
For you the *Viceroyes* and the Caualires,
That wait on *Raſnies* royall mightineſſe:
Boaſt pettie kings, and glorie in your fates,
That ſtars haue made your fortuns clime ſo high,
To giue attend on *Raſnies* excellency.

Am I not he that rules great *Niniuie*,
Rounded with *Lycas* ſiluer flowing ſtreames,
Whoſe Citie large *Diametri* containes,
Euen thrée daies iournies length from wall to wall,
Two hundreth gates carued out of burniſht braſſe,
As glorious as the portoyle of the Sunne,
And for to decke heauens battlements with pride,
Six hundreth Towers that topleſſe touch the cloudes:
This Citie is the footeſtoole of your King,
A hundreth Lords do honour at my féete,
My ſcepter ſtraineth both the poralels,
And now to t'enlarge the highneſſe of my power,
I haue made *Iudeas* Monarch flee the field,
And beat proud *Ieroboam* from his holds,
Winning from *Cades* to *Samaria*,

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Great *Iewries* God that foild ſtout *Benhadab*,
Could not rebate the ſtrength that *Raſni* brought,
For be he God in heauen, yet Viceroyes know,
Raſni is God on earth and none but he.
Cicilia. If louely ſhape, feature by natures ſkill,
Paſſing in beautie faire *Endymions*,
That *Luna* wrapt within her ſnowy breſts,
Or that ſwéet boy that wrought bright *Venus* bane,
Tranſformde vnto a purple *Hiacynth*,
If beautie *Nunpareile* in excellence,
May make a King match with the Gods in grée,
Raſni is God on earth, and none but hée.
Creet. If martiall lookes wrapt in a cloud of wars
More fierce then *Mars*, lightneth fro his eyes
Sparkling reuenge and dyre diſparagement:
If doughtie déedes more haughtie then any done,
Seald with the ſmile of fortune and of fate,
Matchleſſe to manage Lance and Curtelex.
If ſuch high actions grac'd with victories,
May make a King match with the Gods in grée,
Raſni is God on earth, and none but he.
Paphlag. If *Pallas* wealth.
Raſni. Viceroyes inough, *Paphlagon* no more,
Sée wheres my ſiſter faire *Remilia*,
Fairer then was the virgin *Dania*,
That waits on *Venus* with a golden ſhow,
She that hath ſtolen the wealth of *Raſnes* lookes,
And tide his thoughts within her louely locks,
She that is lou'd, and loue vnto your King,
Sée where ſhe comes to gratulate my fame.

Enters Radagon with Remilia, ſiſter to Raſni,
Aluia wife to Paphlagon, and other Ladies,
bring a Globe ſeated in a ſhip.

Remilia. Victorious Monarch, ſecond vnto *Ioue*,
Mars vpon earth, and *Neptune* on the Seas,

Whoſe

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Whoſe frowne ſtroyes all the Ocean with a calme,
Whoſe ſmile, drawes *Flora* to diſplay her pride,
Whoſe eye holds wanton *Venus* at a gaze,
Raſni the Regent of great *Niniuie*,
For thou haſt foyld proud *Ieroboams* force,
And like the muſtering breath of *Æolus*,
That ouerturnes the pines of *Libanon*,
Haſt ſcattered *Iury* and her vpſtart groomes,
Winning from *Cades* to *Samaria*,
Remilia gréets thée with a kinde ſalute,
And for a preſent to thy mightineſſe,
Giues thée a Globe folded within a ſhip,
As King on earth, and Lord of all the Seas,
With ſuch a welcome vnto *Niniuie*
As may thy ſiſters humble loue afford.
Raſni. Siſter. The title fits not thy degrée,
A higher ſtate of honour ſhall be thine,
The louely Trull that *Mercury* intrapt,
Within the curious pleaſure of his tongue,
And ſhe that baſht the ſun-god with her eyes,
Faire *Semele* the choiſe of *Venus* maides,
Were not ſo beautious as *Remilia*.
Then ſwéeting, ſiſter ſhall not ſerue the turne,
But *Raſnes* wife, his Lemmon and his loue.
Thou ſhalt like *Iuno* wed thy ſelfe to *Ioue*,
And fold me in the riches of thy faire,
Remilia ſhall be *Raſnes* Paramour.
For why if I be *Mars* for warlike déeds,
And though bright *Venus* for thy cleare aſpect,
Why ſhould not from our loynes iſſue a ſonne,
That might be Lord of royall ſoueraigntie?
Of twentie worlds, if twentie worlds might be,
What ſaiſt *Remilia*, art thou *Raſnes* wife?
Remilia. My heart doth ſwell with fauour of thy (thoughts,
The loue of *Raſni* maketh me as proud
As *Iuno* when ſhe wore heauens Diademe.

Thy

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Thy ſiſter borne, was for thy wife by loue,
Had I the riches nature locketh vp,
To decke her darling, beautie when ſhe ſmiles,
Raſni ſhould prancke him in the pride of all.
Raſni. Remelias loue, is farre more either priſde,
Then *Ieroboams* or the worlds ſubdue,
Lordings, ile haue my weddings ſumptuous,
Made glorious with the treaſures of the world,
Ile fetch from *Albia* ſhelues of Margarites,
And ſtrip the Indies of their Diamonds,
And *Tyre* ſhall yéeld me tribute of her gold,
To make *Remelias* wedding glorious,
Ile ſend for all the Damoſell Quéenes that liue
Within the reach of *Raſnies* gouernment,
To wait as hand maides to *Remelia*,
That her attendant traine may paſſe the troupe
That gloried *Venus* at her wedding day.
Creete. Oh my Lord, not ſiſter to thy loue,
Tis inceſt and too foule a fact for Kings,
Nature allowes no limits to ſuch luſt. (Lord,
Rada. Preſumptuous Viceroy, darſt thou check thy
Or twit him with the lawes that nature loues,
Is not great *Raſni* aboue natures reach,
God vpon earth, and all his will is law.
Creet. Oh flatter not, for hatefull is his choiſe,
And ſiſters loue will blemiſh all his worth.
Radag. Doth not the brightneſſe of his maieſtie,
Shadow his déeds from being counted faults.
Raſni. Well haſt thou anſwered within *Radon*,
I like thée for thy learned Sophiſtri,
But thou of *Creet*, that countercheckſt thy King,
Packe hence in exile, giue *Radagon* thy Crowne,
Be thée Vicegerent of his royaltie?
And faile me not in what my thoughts may pleaſe,
For from a begger haue I brought thée vp,
And gracſt thée with the honour of a Crowne,

Ye

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Ye quandam king, what féed ye on delaies?
Creete. Better no King then Viceroy vnder him
That hath no vertue to maintaine his Crowne.
Raſni. Remilias, what faire dames be thoſe that wait
Attendant on my matchleſſe royaltie?
Remilia. Tis *Aluia,* the faire wife to the king of *Paphlagonia.*
Raſni. Truſt me ſhe is a faire: thou haſt *Paphlagon* a Iewell,
To fold thée in ſo bright a ſwéetings armes.
Rad. Like you her my Lord?
Raſni. What if I do *Radagon*?
Rada. Why then ſhe is yours my Lord, for marriage
Makes no exception, where *Raſni* doth command.
Paphla. Ill doſt thou counſell him to fancy wiues.
Rada. Wife or not wife, what ſo he likes is his.
Raſni. well anſwered *Radagon* thou art for me,
Feed thou mine humour, and be ſtill a king.
Lords go in tryumph of my happie loues,
And for to feaſt vs after all our broiles,
Frolicke and reuell it in *Niniuie.*
Whatſoeuer befitteth yonr conceited thoughts,
Or good or ill, loue or not loue my boyes,
In loue, or what may ſatiſfie your luſt,
Act it my Lords, for no man dare ſay no.
Smith. Deneſum imperium, Cum Ioue nunc teno.
Exeunt.

Enters brought in by an Angell Oſeas *the Prophet, and ſet downe ouer the Stage in a Throne.*

Angell. Amaze not man of God, if in the ſpirit
Th'art brought from *Iewry* vnto *Niniuie,*
So was *Elias* wrapt within a ſtorme,
And ſet vpon mount *Carnell* by the Lord,
For thou haſt preacht long to the ſtubborne Iewes,
Whoſe flintie hearts haue felt no ſwéet remorſe,
But lightly valuing all the threats of God,
Haue ſtill perſeuerd in their wickedneſſe.

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Loe I haue brought thée vnto *Niniuie*,
The rich and royall Cittie of the world,
Pampred in wealth, and ouergrowne with pride,
As *Sodome* and *Gomorrha* full of ſin,
The Lord lookes downe and cannot ſée one good,
Not one that couets to obey his will,
But wicked all, from Cradle to the Church.
Note then *Oſeas* all their gréeuous ſinnes,
And ſée the wrath of God that paies reuenge.
And when the ripeneſſe of their ſin is full,
And thou haſt written all their wicked through,
Ile carrie thee to *Iewry*, backe againe,
And ſeate thée in the great *Ieruſalem*,
There ſhalt thou publiſh in her open ſtréetes,
That God ſends downe his hatefull wrath for ſin,
On ſuch as neuer heard his Prophets ſpeake,
Much more will he inflict a world of plagues,
On ſuch as heare the ſwéetneſſe of his voice,
And yet obey not what his Prophets ſpeake,
Sit thée *Oſeas* pondring in the ſpirit,
The mightineſſe of theſe fond peoples ſinnes,

Oſeas. The will of the Lord be done.

Exit. Angell.

Enters the Clowne and his crew of Ruffians, to go to drinke.

Ruffian. Come on Smith, thou ſhalt be one one of the crew, becauſe thou knoweſt where the beſt Ale in the Towne is.

Smith. Come on, in faith my colts, I haue left my M. ſtriking of a heat, and ſtole away, becauſe I would kéep you company.

Clowne. Why, what ſhall we haue this paltrie Smith with vs?

Smith

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Smith. Paltry Smith, why you incarnatiue knaue, what are you, that you ſpeak pettie treaſon againſt the Smiths trade?

Clowne. Why ſlaue, I am a gentleman of *Niniuie.*

Smith. A Gentleman good ſir, I remember you well and al your progenitors, your father bare office in our towne, an honeſt man he was, and in great diſcredit in the pariſh, for they beſtowed two ſquires liuings on him, the one was on workingdayes, and then he kept the towne ſtage, and on holidaies they made him the Sextens man, for he whipt dogs out of the Church. Alas ſir, your father, why ſir mée-thinks I ſée the Gentleman ſtil, a proper youth he was faith, aged ſome foure & ten, his beard Rats colour, halfe blacke, halfe white, his noſe was in the higheſt degrée of noſes, it was noſe *Autem glorificam*, ſo ſet with Rubies, that after his death it ſhould haue bin nailed vp in Copper-ſmiths hall for a monument. Well ſir, I was beholding to your good father, for he was the firſt man that euer inſtructed me in the myſterie of a pot of Ale.

2. Well ſaid Smith, that croſt him ouer the thumbs.

Clowne. Villaine were it not that we goe to be merrie, my rapier ſhould preſently quit thy opproprious termes.
O *Peter*, *Peter*, put vp thy ſword I prithie heartily into thy ſcabbard, hold in your rapier, for though I haue not a long reacher, I haue a ſhort hitter. Nay then gentlemen ſtay me, for my choller begins to riſe againſt him: for mark the words of a paltry Smith, Oh horrible ſentence, thou haſt in theſe words I will ſtand to it, libelled againſt all the ſound horſes, whole horſes, ſore horſes, Courſers, Curtalls, Iades, Cuts, Hacknies, and Mares: wherevpon my friend, in their defence, I giue thée this curſe, thou ſhalt be worth a horſe of thine owne this ſeuen yeare.

1. *Clowne.* I prithie Smith is your occupation ſo excellent? A paltry Smith, why ile ſtand to it, a Smith is Lord of the foure elements, for our iron is made of the earth, our bellowes blowe out aire, our flore holdes fire, and our forge water. Nay ſir, we reade in the Chronicles, that there was a God of our occupation.

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Clowne. I, but he was a Cuckold.

That was the reaſon ſir he cald your father couſin, paltry ſmith, why in this one word thou haſt defaced their worſhipful occupation.

Clowne. As how?

Marrie ſir I will ſtand to it, that a Smith in his kinde is a Phiſition, a Surgion and a Barber. For let a Horſe take a cold, or be troubled with the bots, and we ſtraight giue him a potiō or a purgation, in ſuch phiſicall maner that he mends ſtraight, if he haue outward diſeaſes, as the ſpuing, ſplent, ring-bone, windgall or faſhion, or ſir a galled back, we let him blood & clap a plaiſter to him with a peſtilence, that mends him with a verie vengeance, now if his mane grow out of order, and he haue any rebellious haires, we ſtraight to our ſhéeres and trim him with what cut it pleaſe vs, pick his eares and make him neat, marry indéed ſir, we are ſlouens for one thing, we neuer vſe any muſk-balls to waſh him with, & the reaſon is ſir, becauſe he can woe without kiſſing.

Clowne. Well ſirrha, leaue off theſe praiſes of a Smyth, and bring vs to the beſt Ale in the towne.

Now ſir I haue a feate aboue all the Smyths in *Niniuie*, for ſir, I am a Philoſopher that can diſpute of the nature of Ale, for marke you ſir, a pot of ale conſiſts of foure parts, *Imprimis* the Ale, the Toaſt, the Ginger and the Nutmeg.

Clowne. Excellent.

The Ale is a reſtoratiue, bread is a binder, marke you ſir two excellent points in phiſicke, the Ginger, oh ware of that: the philoſophers haue written of the nature of ginger, tis expulſitiue in two degrées, you ſhal here the ſentēce of *Galen*, it wil make a man belch, cough, & fart, and is a great comfort to the heart, a proper poeſie I promiſe you, but now to the noble vertue of the Nutmeg, it is faith one *Ballad*, I think an Engliſh Roman was the authour, an vnderlayer to the braines, for when the Ale giues a buffet to the head, oh the Nutmeg that kéepes him for a while in temper.

Thus you ſée the diſcription of the vertue of a pot of Ale, now ſir to

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to put my phificall precepts in practiſe follow me, but afore I ſtep any further.

Clowne. Whats the matter now?

Why ſéeing I haue prouided the Ale, who is the puruaior for the wenches, for maiſters take this of me, a cup of Ale without a wench, why alaſſe tis like an egge without ſalt, or a red hering without muſterd.

Lead vs to the Ale, wéele haue wenches inough I warrant thée.

Oſeas. *Iniquitie ſeekes out companions ſtill,*
And mortall men are armed to do ill:
London looke on, this matter nips thee neere,
Leaue off thy ryot, pride and ſumptuous cheere.
Spend leſſe at boord, and ſpare not at the doore,
But aid the infant, and releeue the poore.
Elſe ſeeking mercy, being mercileſſe,
Thou be adiudged to endleſſe heauineſſe.

Enters the Vſurer, a yoong Gentleman, and a poore man.

Vſurer. Come on, I am euery day troubled with thoſe néedie companions, what newes with you, what wind brings you hither?

Gent. Sir I hope how far ſoeuer you make it off, you remember too well for me, that this is the day wherein I ſhould pay you money that I tooke vp of you alate in a commoditie.

Poore man. And ſir, ſirreuerence of your manhood and genterie, I haue brought home ſuch mony as you lent me.

Vſurer. You yoong Gentleman, is my mony readie?

Gentle. Trulie ſir, this time was ſo ſhort, the commoditie ſo bad, and the promiſe of friends ſo broken, that I could not prouide it againſt the day, wherefore I am come to intreat you to ſtand my friend, and to fauour me with a longer time, and I will make you ſufficient conſideration.

Vſurer. Is the winde in that doore, if thou haſt my mony ſo it is, I will not defer a day, an houre, a minute, but take the forfeyt

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of the bond.

Gent. I pray you ſir conſider that my loſſe was great by the commoditie I tooke vp, you knowe ſir I borrowed of you ſorty pounds, whereof I had ten ponnds in money, and thirtie pounds in Lute ſtrings, which when I came to ſell againe, I could get but fiue pounds for them, ſo had I ſir but fiftéene pounds for my fortie: In conſideration of this ill bargaine, I pray yon ſir giue me a month longer.

Vſurer. I anſwered thée afore not a minute, what haue I to do how thy bargain prooued, I haue thy hand ſet to my book, that thou receiuedſt fortie pounds of me in money.

Gent. I ſir it was your deuice that, to colour the Statute, but your conſcience knowes what I had.

Poore. Fréend, thou ſpeakeſt hebrew to him, when thou talkeſt to him of conſcience, for he hath as much conſcience about the forſeyt of an Obligation, as my blind Mare God bleſſe her, hath ouer a manger of Oates.

Gent. Then there is no fauour ſir?

Vſurer. Come to morrow to mée, and ſée how I will vſe thée.

Gent. No couetous Caterpiller, know, that I haue made extreame ſhift rather then I would fall into the hands of ſuch a rauening panthar: and therefore here is thy mony and deliuer me the recogniſance of my lands.

Vſurer. What a ſpite is this, hath ſped of his Crownes, if he had miſt but one halfe houre, what a goodly Farme had I gotten for fortie pounds, well tis my curſed fortune. Oh haue I no ſhift to make him forfeit his recogniſance.

Gent. Come ſir will you diſpatch and tell your mony?

Strikes 4. a clocke.

Vſurer. Stay, what is this a clocke foure, let me ſée, to be paid between the houres of thrée and foure in the afternoone, this goes right for me: you ſir, heare you not the clocke, and haue you not a counterpaine of your Obligation? the houre is paſt, it was to bee paid betweene thrée and foure, and now the clocke hath ſtrooken foure,

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foure, I will receiue none, Ile ſtand to the forfeyt of the recogniſance.

Gent. Why ſir, I hope you do but ieſt, why tis but foure, and will you for a minute take forfeyt of my bond? if it were ſo ſir, I was here before foure.

Vſurer. Why didſt thou not tender thy mony then? if I offer thée iniuriet, ake the law of me, complaine to the iudge, I will receiue no mony.

Poore. Well ſir, I hope you will ſtand my good maiſter for my Cow, I borrowed thirtie ſhillings on her, and for that I haue paid you 18. pence a wéeke, and for her meate you haue had her milke, and I tell you ſir, ſhe giues a pretie ſoape: now ſir here is your mony.

Vſurer. Hang beggerly knaue, commeſt to me for a Cow, did I not bind her bought and ſold for a peny, and was not thy day to haue paid yeſtarday? thou getſt no Cow at my hand.

Poore. No cow ſir, alaſſe that word no cow, goes as cold to my heart, as a draught of ſmall drinke in a froſtie morning. No cow ſir, why alaſſe, alaſſe, M. Vſurer, what ſhal become of me, my wife, and my poore childe?

Vſurer. Thou getſt no cow of me knaue, I cannot ſtand prating with you, I muſt be gone.

Poore. Nay but heare you M. Vſurer, no cow, why ſir heres your thirtie ſhillings, I haue paid you 18. pence a wéeke, & therfore there is reaſon I ſhould haue my cow.

Vſurer. What prateſt thon, haue I not anſwered thee thy day is broken?

Poore. Why ſir alaſſe, my Cow is a common-wealth to mée, for firſt ſir, ſhe allowes me, my wife and ſonne, for to banket our ſelues withall, butter, chéeſe, whay, curds, creame, ſod milke, raw-milke, ſower-milke, ſwéete-milke, and butter-milk, beſides ſir, ſhe ſaued me euery yeare a peny in almanakes, for ſhee was as good to me as a Prognoſtication. if ſhe had but ſet vp her taile and haue galladt about the meade, my little boy was able to ſay, oh father there will be a ſtorme: her very taile was a Kalender to me, & now to looſe my cow, alas M. Vſurer, take pittie vpon mée.

Vſurer.

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Vſurer. I haue other matters to talke on, farewell fellowes.

Gent. Why but thou couetous churle, wilt thou not receiue thy mony and deliuer me my recogniſance?

Vſurer. Ile deliuer thée none, if I haue wronged thée, ſéeke thy mends at the law.

Gent. And ſo I will inſatiable peſant.

Poore. And ſir, rather then I will put vp this word no Cow, I will laie my wiues beſt gowne to pawne. I tell you ſir, when the ſlaue vttered this word no Cow, it ſtrooke to my heart, for my wife ſhal neuer haue one ſo fit for her turne againe, for indéed ſir, ſhe is a woman that hath her twidling ſtrings broke.

Gent. What meaneſt thou by that fellow?

Poore. Marre ſir, ſirreuerence of your manhood, ſhe breakes winde behinde, and indéed ſir, when ſhee ſat milking of her Cow and let a fart, my other Cowes would ſtart at the noiſe, and kick downe the milke and away: but this Cow, ſir the gentleſt Cow, my wiſe might blow whilſt ſhe burſt: and hauing ſuch good conditions, ſhall the Vſurer come vpon me with no cow? Nay ſir, before I pocket vp this word no Cow, my wiues gowne goes to the Lawier, why alaſſe ſir, tis as ill a word to me, as no Crowne to a King.

Gent. Well fellow, go with me, and ile helpe thée to a Lawyer.

Poore. Marrie and I will ſir: No Cow, well the world goes hard. *Exeunt.*

Oſeas.

Oſeas. *Where hatefull vſurie*
Is counted husbandrie,
Where mercileſſe men rob the poore,
And the needie are thruſt out of doore.
Where gaine is held for conſcience,
And mens pleaſures is all on pence,
Where yoong Gentlemen fotfeit their lands
Through riot, into the Vſurers hands:
Where pouertie is deſpiſed & pittie baniſhed
And mercy indeed vtterly vaniſhed.

Where

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London and England.

Where men eſteeme more of mony then of God,
Let that land looke to feele his wrathfull rod.
For there is no ſin more odious in his ſight,
Then where vſurie defraudes the poore of his right.
London take heede, theſe ſins abound in thee:
The poore complaine, the widowes wronged bee.
The Gentlemen by ſubtiltie are ſpoilde,
The plough-men looſe the crop for which they toild.
Sin raignes in thee ô London euery houre,
Repent and tempt not thus the heauenly power.

Enters Remilia, with a traine of Ladies in all royaltie.

Remilia. Faire Quéene, yet handmaids vnto *Raſnes* loue,
Tell me, is not my ſtate ſo glorious
As *Iunoes* pomp, when tyred with heauens deſpoyle,
Clad in her veſtments, ſpotted all with ſtarres?
She croſt the ſiluer path vnto her *Ioue,*
Is not *Remilias* far more beautious,
Rich with the pride of natures excellencie?
Then *Venus* in the brighteſt of her ſhine?
My haires ſurpaſſe they not *Apollos* locks?
Are not my Treſſes curled with ſuch art,
As loue delights to hide him in their faire?
Doth not mine eye ſhine like the morning lampe,
That tels *Aurora* when her loue will come?
Haue I not ſtolne the beautie of the heauens,
And placeſt it on the feature of my face?
Can any Goddeſſe make compare with me?
Or match her with the faire *Remilia*?

Aluida. The beauties that proud *Paris* ſaw from *Troy,*
Muſtering in *Ida* for the golden ball,
Were not ſo gorgious as *Remilia.*

Remilia. I haue trickt my tramels vp with riches balme,
And made my perfumes of the pureſt Myrre:
The precious drugs that *Ægypts* wealth affoords,

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A looking Glaſſe, for

The coſtly painting fetcht fro curious *Tyre*,
Haue mended in my face what nature miſt.
Am I not the earths wonder in my lookes?
Alui. The wonder of the earth and pride of heauen.
Remilia. Looke *Aluida* a haire ſtands not amiſſe,
For womens locks are tramels of conceit,
Which do intangle loue for all his wiles.
Aluid. Madam, vnleſſe you coy it trick and trim,
And plaie the ciuill wanton ere you yéeld,
Smiting diſdaine of pleaſures with yonr tongue,
Patting your princely *Raſni* on the chéeke,
When he preſumes to kiſſe without conſent:
You marre the market, beautie nought auailes.
You muſt be proud, for pleaſures hardly got,
Are ſwéete, if once attainde.
Remilia. Faire *Aluida*,
Thy counſell makes *Remilia* paſſing wiſe.
Suppoſe that thou weart *Raſnes* mightineſſe,
And I *Remilia* Prince of excellence.
Aluida. I would be maiſter then of loue and thée.
Remil. Of loue and me? Proud and diſdainfull king,
Dar'ſt thou preſume to touch a Deitie,
Before ſhe grace thée with a yéelding ſmile?
Aluida. Tut my *Remilia*, be not thou ſo coy,
Say nay, and take it.
Remilia. Careleſſe and vnkinde,
Talkes *Raſni* to *Remilia* in ſuch ſort
As if he did enioy a humane forme?
Looke on thy Loue, behold mine eies dinine,
And dar'ſt thou twit me with a womans fault?
Ah *Raſni* thou art raſh to iudge of me,
I tell thée *Flora* oft hath wooed my lips,
To lend a roſe to beautifie her ſpring,
The ſea-Nymphs fetch their lillies from my chéekes.
Then thou vnkind, and hereon would I wéepe.
Alui. And here would *Aluida* reſigne her charge,

For

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For were I but in thought *Th'aſſirian* King,
I néeds muſt quite thy teares, with kiſſes ſwéete,
And craue a pardon with a friendly touch,
You know it Madam though I teach it not,
The touch I meane, you ſmile when as you think il.
Remi. How am I pleaſ'd to hear thy pritty prate,
According to the humor of my minde?
Ah Nymphs, who fairer then *Remilia*?
The gentle windes haue woode me with their ſighes,
The frowning aire hath cléerde when I did ſmile,
And when I tract vpon the graſſe,
Loue that makes warme the center of the earth,
Lift vp his creſt to kiſſe *Remilas* foote,
Iuno ſtill entertaines her amorous *Ioue*
With new delights, for feare he looke on me,
The *Phœnix* feathers are become my Fanne,
For I am beauties *Phœnix* in this world.
Shut cloſe theſe Curtaines ſtright and ſhadow me,
For feare *Apollo* ſpie me in his walkes,
And ſcorne all eyes, to ſée *Remilias* eyes.
Nymphes, Knancks, ſing for *Mauors* draweth nigh,
Hide me in Cloſure, let him long to looke,
For were a Goddeſſe fairer then am I,
Ile ſcale the heauens to pull her from the place.

They draw the Curtaines, and Muſicke plaies.

Aluida. Beléeue me, tho ſhe ſay that ſhe is faireſt,
I thinke my pennie ſiluər bo her leaue.

Enter Raſni with his Lords in pomp, who make a ward about him, with him the Magi in great pomp.

Raſni. Magi for loue of *Raſni* by our Art,
By Magicke frame an Armour out of hand,
For faire *Remilia* to diſport her in.
Meane-while, I will bethinke me on ſurth, a pomp.

Exit.

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The Magi with their rods beate the ground, and from vnder the ſame riſeth a braue Arbour, the King returneth in an other ſute while the Trumpets ſounde.

Raſni. Bleſt be ye man of Art that grace me thus,
And bleſſed be this day where *Himen* hies,
To ioyne in vnion pride of heauen and earth.
Lightning and thunder wherewith Remelia is ſtrooken.
What wondrous threatning noiſe is this I heare?
What flaſhing lightnings trouble our delights?
When I draw neare *Remilias* royall Tent,
I waking, dreame of ſorrow or miſhap.
Rada. Dread not O King, at ordinary chance,
Theſe are but common exalitations,
Drawne from the earth, in ſubſtance hot and drie,
Or moiſt and thicke, or Meteors combuſt,
Matters and cauſes incident to time,
In kindling in the firie region firſt.
Tut, be not now a Romane *Angurer*,
Approach the Tent, looke on *Remelia.*
Raſni. Thou haſt confirmd my doubts kinde *Radagon.*
Now ope ye folds where Quéene of fauour ſits
Carrying a Net within her curled locks,
Wherein the Graces are intangled oft:
Ope like th' imperiall gates where *Phœbus* ſits,
When as he meanes to wooe his *Clitia.*
Nectternall cares, ye blemiſhers of bliſſe,
Cloud not mine eyes whilſt I behold her face,
Remilia my delight, ſhe anſwereth not.
He drawes the Curtaines and findes her ſtrooken with Thunder, blacke.
How pale? as if bereau'd in fatall méedes,
The balmy breath hath left her boſome quite.

My

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My *Heſperus* by cloudie death is bent,
Villaines away, fetch Sirrops of the *Inde*,
Fetch *Balſomo* the kind preſerue of life,
Fetch wine of *Greece*, fetch oiles, fetch herbes, fetch all
To fetch her life, or I will faint and die.
They bring in all theſe and offer, nought preuailes.
Herbes, Oyles of *Inde*, alaſſe there nought preuailes.
Shut are the day-bright eyes, that made me ſée,
Lockt are the Iems of ioy in dens of death,
Yet triumph I on fate, and he on her.
Malicious miſtreſſe of inconſtancie,
Damd be thy name, that hath obſcur'd my ioy,
Kings, Viceroy, Princes, reare a royall tombe
For my *Remelia*, beare her from my ſight,
Whilſt I in teares, wéepe for *Remilia*.
They beare her out.
Rada. What maketh *Raſni* moodie? Loſſe of one?
As if no more were left ſo faire as ſhe?
Behold a daintie minion for the nonce,
Faire *Aluida* the *Paphlagonian* Quéene,
Wooe her, and leaue this wéeping for the dead.
Raſ. What wooe my ſubiects wife that honoureth me?
Rada. Tut, Kings this *meum tuum* ſhould not know.
Is ſhe not faire? Is not her huſband hence?
Hold, take her at the hands of *Radagon*.
A pretie peate to driue your mourne away.
Raſni. She ſmiles on me, I ſée ſhe is mine owne.
Wilt thou be *Raſnes* royall Paramour?
Rad. She bluſhing yéelds conſent, make no diſpute?
The King is ſad, and muſt be gladded ſtraight.
Let *Paphlagonian* King go mourne meane-while.
He thruſt the King out, and ſo they Exeunt.
Oſeas. *Pride hath his iudgement, London looke about,*
Tis not inough in ſhew to be deuout:
A furie now from heauen to lands vnknowne,
Hath made the Prophet ſpeake, not to his owne.

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Flie wanton flie, this pride andvaine attire,
The ſeales to ſet your tender hearts on fire.
Be faithfull in the promiſe you haue paſt,
Elſe God will plague and puniſh at the laſt.
When luſt is hid in ſhroude of wretched life,
When craft doth dwell in bed of married wife.
Marke but the Prophets, we that ſhortly ſhewes,
After death expect for many woes.

Enters the poore man and the Gntleman, with their Lawier.

Gent. I néed not ſir diſcourſe vnto you, the dutie of Lawiers in tendering the right cauſe of their Clients, nor the conſcience you are tied vnto by higher command. Therefore ſuffiſe the Vſurer hath done me wrong, you know the caſe: and good ſir, I haue ſtrained my ſelfe to giue you your fées.

Lawier. Sir if I ſhould any way neglect ſo manifeſt a truth, I were to be accuſed of open periury, for the caſe is euident.

Poore. And trulie ſir, for my caſe, if you helpe me not for my matter, why ſir, I and my wife are quity vndone, I want my meaſe of milke when I goe to my worke, and my boy his bread and butter when he goes to ſchoole. M. Lawier pitie me, for ſurely ſir, I was faine to lay my wiues beſt gowne to pawne for your fées, when I lookt vpon it ſir, and ſaw how hanſomly it was dawbed with ſtatute lace, and what a faire mockado Cape it had, and then thought how hanſomely it became my wife, truly ſir my heart is made of butter, it melts at the leaſt perſecution, I fell on wéeping, but when I thought on the words the Vſurer gaue me, no Cow: then ſir, I would haue ſtript her into her ſmocke, but I would make him deliuer my Cow ere I had done, therefore good M. Lawier ſtand my friend.

Lawier. Truſt me father, I will doo for thée as murh as for my ſelfe.

Poore. Are you married ſir?

Lawier. I marry am I father.

Poore. Then goods Beniſon light on you & your good wife, and

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and ſend her that ſhe be neuer troubled with my wiues diſeaſe.

Lawier. Why whats thy wiues diſeaſe?

Poore. Trulie ſir, ſhe hath two open faults, and one priuie fault, ſir the firſt is, ſhe is too eloquēt for a poore man, and hath he words of Art, for ſhe will call me Raſcall, Rogue, Runnagate, Varlet, Vagabound, Slaue, and Knaue. Why alaſſe ſir, & theſe be but holi-day tearmes, but if you heard her working-day words, in faith ſir, they be ratlers like thunder ſir, for after the dewe followes a ſtorme, for then am I ſure either to bee well buffetted, my face ſcratcht, or my head broken, and therefore good M. Lawyer, on my knées I aſke it, let me not go home again to my wife, with this word, No Cow: for then ſhee will exerciſe her two faults vpon me with all extremitie.

Lawier. Feare not man, but what is thy wiues priuy fault?

Poore. Truly ſir, thats a thing of nothing, alaſſe ſhe indéede ſſrreuerence of your maiſterſhip, doth vſe to breake winde in her ſléepe. Oh ſir, here comes the iudge, and the old Catiſe the Vſurer

Enters the Iudge, the Vſurer, and his attendants.

Vſurer. Sir here is fortie Angels for you, and if at any time you want a hundreth pound or two, tis readie at your command, or the féeding of thrée or foure fat bullocks: whereas theſe néedie ſlaues can reward with nothing but a cap and a knée, & therefore I pray you ſir fauour my caſe.

Iudge. Feare not ſir, Ile do what I can for you.

Vſurer. What maiſter Lawier, what make you here, mine aduerſary for theſe Clients?

Lawier. So it chanceth now ſir.

Vſurer. I know you know the old Prouerbe, He is not wiſe, that is not wiſe for himſelfe. I would not be diſgracſt in this acti on, therefore here is twentie angels ſay nothing in the matter, and what you ſay, ſay to no purpoſe, for the Iudge is my friend.

Lawier. Let me alone, Ile fit your purpoſe.

Iudge. Come, where are theſe fellowes that are the plaintifes, what can they ſay againſt this honeſt Citizen our neighbour, a man of good report amongſt all men?

Poore.

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Poore. Trulie M. Iudge, he is a man much ſpoken off, marry euery mans cries are againſt him, and eſpecially we, and therefore I thinke we haue brought our Lawier to touch him with as much law as will fetch his lands and my Cowe, with a peſtilence.

Gent. Sir, I am the other plaintife, and this is my councellour, I beſéech your honour be fauourable to me in equitie.

Iudge. Oh *Signor Mizaldo,* what can you ſay in this Gentlemans behalfe?

Lawier. Faith ſir as yet little good, ſir tell you your owne caſe to the iudge, for I haue ſo many matters in my head, that I haue almoſt forgotten it.

Gent. Is the winde in that doore? why then my Lord thus: I tooke vp of this curſed Vſurer, for ſo I may well tearme him, a commoditie of fortie poundes, whereof I receiued ten pound in mony, and thirtie pound in lute-ſtrings, wherof I could by great friendſhip make but fiue pounds: for the aſſurance of this badde commodity, I bound him my land in recogniſance, I came at my day and tendred him his mony and he would not take it, for the redreſſe of my open wrong, I craue but iuſtice.

Iudge. What ſay you to this ſir?

Vſurer. That firſt, he had no Lute-ſtrings of me, for looke you ſir, I haue his owne hand to my booke for y^{e} receit of fortie pound.

Gent. That was ſir, but a deuiſe of him to colour the Statute.

Iudge. Well he hath thine owne hand, and we can craue no more in law: but now ſir, he faies his mony was tendred at the day and houre.

Vſurer. This is manifeſt contrary ſir, and on that I will depoſe, for here is the obligation, to be paid betwéen thrée and foure in the after noone, and the Clocke ſtrooke foure before he offered it, and the words be betweene thrée and foure, therefore to be tendred before foure.

Gent. Sir, I was there before foure, & he held me with brabling till the Clocke ſtrooke, and then for the breach of a minute he refuſed my money, and keepe the recogniſance of my land for ſo ſmall

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ſmall a trifle: Good *Signor Mizaldo* ſpeak what is law, you haue your fée, you haue heard what the caſe is, and therefore do me iuſtice and right: I am a yoong Gentleman, and ſpeake for my patrimony.

Lawier. Faith ſir, the Caſe is altered, you told me it before in an other maner, the law goes quite againſt you, and therfore you muſt plead to the iudge for fauour.

Gent. O execrable briberye.

Poore. Faith ſir Iudge, I pray you let me be the Gentlemans Counſellour, for I can ſay thus much in his defence, that the Vſurers Clocke is the ſwifteſt Clocke in all the Towne, tis ſir like a womans tongue, it goes euer halfe an houre before the time: for when we were gone from him, other Clocks in the Towne ſtrooke foure.

Iudge. Hold thy prating fellow, and you yoong gentleman, this is my ward, looke better an other time both to your bargains and to the paiments, for I muſt giue flat ſentence againſt you: that for default of tendering the mony betweene the houres, you haue forfeited your recogniſance, and he to haue the land.

Gent. O inſpeakeable iniuſtice.

Poore. O monſtrous, miſerable, moth-eaten Iudge.

Iudge. Now you fellow, what haue you to ſay for your matter?

Poore. Maiſter Lawier, I laide my wiues gowne to pawne for your fees, I pray you to this geere.

Lawier. Alaſſe poore man, thy matter is out of my head, and therefore I pray thée tell it thy ſelfe.

Poore. I hold my Cap to a noble, that the Vſurer hath giuen him ſome gold, and he chewing it in his mouth, hath got y^e^ tooth-ache that he cannot ſpeake.

Iudge. Well ſirrha, I muſt be ſhort, and therefore ſay on.

Poore. M. maiſter Iudge, I borrowed of this man thirtie ſhillings for which, I left him in pawne my good Cow, the bargaine was, he ſhould haue eightéen pence a weeke, and the Cowes milk for vſurie: Now ſir, aſſoone as I had gotten the mony, I brought it him, and broke but a day, and for that he refuſed his mony, and

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kéepes my Cowe ſir.

Iudge. Why thou haſt giuen ſentence againſt thy ſelfe, for in breaking thy day, thou haſt loſt thy Cowe.

Poore. Maiſter Lawier, now for my ten ſhillings.

Lawier. Faith poore man, thy Caſe is ſo bad, I ſhall but ſpeake againſt thée.

Poore. Twere good then I ſhuld haue my ten ſhillings again.

Lawier. Tis my fée fellow for comming, wouldſt thou haue me come for nothing?

Poore. Why then am I like to goe home, not onely with no Cowe, but no gowne: this geare goes hard.

Iudge. Well you haue heard what fauour I can ſhew you, I muſt do iuſtice, come M. *Mizaldo*, and you ſir, go home with me to dinner.

Poore. Why but M. Iudge, no cow, & M. Lawier no gowne, Then muſt I cleane run out of the Towne.
How chéere you gentleman, you crie no lands too, the Iudge hath made you a knight for a gentleman, hath dubd you ſir Iohn lack-land.

Gent. O miſerable time wherein gold is aboue God.

Poore. Feare not man, I haue yet a fetch to get thy lands and my cow againe, for I haue a ſonne in the Court, that is eyther a King or a Kings fellow, and to him wil I go and complain on the Iudge and the Vſurer both.

Gent. And I will go with thée and intreat him for my Caſe.

Poore. But how ſhall I go home to my wife, when I ſhall haue nothing to ſay vnto her, but no Cow. Alaſſe ſir, my wiues faults will fall vpon me.

Gent. Feare not, lets go, Ile quiet her ſhalt ſée.

Exeunt.

Oſeas. *Flie Iudges flie, corruption in your Court,*
The Iudge of truth, hath made yout iudgement ſhort.
Looke ſo to iudge, that at the latter day,
Ye be not iudg'd with thoſe that wend aſtray.
Who paſſeth iudgement for his priuate gaine,
He well may iudge, he is adiudg'd to paine.

Enter

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Enters the Clowne and all his crew drunke.

Clowne. Farewell gentle Tapſter, maiſters, as good ale as euer was tapt, looke to your féete, for the ale is ſtrong: well farewell gentle Tapſter.

1. *Ruffian.* Why ſirrha ſlaue, by heauens maker, thinkeſt thou the wench loues thée beſt, becauſe ſhe laught on thée, giue me but ſuch an other word, and I will throw the pot at thy head.

Clowne. Spill no drinke, ſpill no drinke, the Ale is good, Ile tell you what, ale is ale, and ſo Ile commend me to you with hartie commendations: farewell gentle Tapſter.

2. Why wherfore peſant ſcornſt thou that the wench ſhould loue me, looke but on her, and ile thruſt my dagger in thy boſome

1. *Ruffian.* Well ſirrha well, thart as thart, and ſo ile take (thée.

2. Why what am I?

1. Why what thou wilt, a ſlaue.

2. Then take that villaine, and learne how to vſe me another time.

1. Oh I am ſlaine.

2. Thats al one to me, I care not, now wil I in to my wench and call for a freſh pot.

Clowne. Nay but heare ye, take me with ye, for the ale is ale, cut a freſh toaſt Tapſter, fil me a pot here is mony, I am no beggar, Ile follow thée as long as the ale laſts: a peſtilence on the blocks for me, for I might haue had a fall: well if we ſhal haue no Ale ile ſit me downe, and ſo farewell gentle Tapſter.

Here he fals ouer the dead man.

Enters the King, Aluida, the King of Cilicia, and of Paphlagonia, with other attendant.

Raſni. What ſlaughtred wretch lies bléeding here his laſt?
So neare the royall pallace of the King,
Search out if any one be biding nie,
That can diſcourſe the manner of his death,
Seate thée faire *Aluida*, the faire of faires,
Let not the otrict once offend thine eyes,

L. Heres one ſits here a ſléepe my Lord.

Raſni. Wake him, and make enquirie of this thing.

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Lord. Sirrha you, heareſt thou fellow?

Clowne. If you will fill a freſh pot, heres a penny, or elſe farewell gentle Tapſter.

Lord. He is drunke my Lord.

Raſni. Wéele ſport with him, that *Aluida* may laugh.

L. Sirrha thou fellow, thou muſt come to the King.

Clowne. I will not do a ſtroake of worke to day, for the ale is good ale, and you can aſke but a peny fora pot, no more by the ſtatute.

L. Villaine, heres the King, thou muſt come to him.

Clowne. The King come to an Ale-houſe? Tapſter, fil me thrée pots, wheres the King, is this he? Giue me your hand ſir, as good Ale as euer was tapt, you ſhall drinke while your ſkin cracke.

Raſni. But heareſt thou fellow, who kild this man?

Clowne. Ile tell you ſir, if you did taſte of the Ale, all *Niniuie* hath not ſuch a cup of Ale, it floures in the cup ſir, by my troth I ſpent eleuen pence beſide thrée raſes of ginger.

Raſni. Anſwer me knaue to my queſtion, how came this man ſlaine?

Clowne. Slain, why ale is ſtrong ale, tis huſcap, I warrant you twill make a man well. Tapſter ho, for the King a cup of ale and a freſh Toaſt, heres two raſes more.

Aluida. Why good fellow the King talkes not of drinke, he would haue thée tell him how this man came dead.

Clowne. Dead nay, I thinke I am aliue yet, and will drinke a full pot ere night, but here ye, if ye be the wench that fild vs drink, why ſo: do your office, and giue vs a freſh pot, or if you be the tapſters wife, why ſo, waſh the glaſſe cleane.

Aluida. Hee is ſo drunke my Lord, there is no talking with him.

Clowne. Drunke, nay then wench I am not drunke, thart a ſhitten queane, to call me drunke, I tell thée I am not drunke, I am a ſmith.

Enters the Smith, the Clownes maiſter.

Lord. Sir, here comes one perhaps that can tell.

Smith. God ſaue you maiſter.

Raſni.

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Raſni. Smith canſt thou tell me how this man came dead?

Smith. May it pleaſe your highneſſe, my man here and a crue of them went to the ale-houſe, and came out ſo drunke, that one of them kild another: and now ſir, I am faine to leaue my ſhop, and come to fetch him home.

Raſni. Some of you carrie away the dead body, drunken men muſt haue their fits, and ſirrha Smith, hence with thy man.

Smith. Sirrha you, riſe come go wth me.

Clowne. If we ſhall haue a pot of Ale, lets haue it, heres mony: hold Tapſter take my purſe.

Smith. Come then with me, the pot ſtands full in the houſe.

Clowne. I am for you, lets go, thart an honeſt Tapſter, wéele drinke ſix pots ere we part.

Exeunt.

Raſni. Beautious, more bright then beautie in mine eyes,
Tell me faire ſwéeting, wants thou any thing?
Conteind within the thréefold circle of the world,
That may make *Aluida* liue full content.

Aluida. Nothing my Lord, for all my thoughts are pleaſde,
When as mine eye ſurfets with *Raſnes* ſight.

Enters the King of Paphlagonia, male-content.

Raſni. Looke how thy huſband haunts our royall Courts,
How ſtill his ſight bréeds melancholy ſtormes,
Oh *Aluida,* I am paſſing paſſionate,
And vext with wrath and anger to the death:
Mars when he held faire *Venus* on his knée,
And ſaw the limping Smith come from his forge,
Had not more déeper ſorrowes in his brow,
Then *Raſni* hath to ſée this *Paphlagon.*

Alui. Content thée ſwéet, ile ſalue thy ſorrow ſtraight,
Reſt but the eaſe of all thy thoughts on me,
And if I make not *Raſni* blyth againe,
Then ſay that womens fancies haue no ſhifts.

Paphla. Shamſt thou not *Raſni* though thou beeſt a King,
To ſhroude adultry in thy royall ſeate,
Art thou arch-ruler of great *Niniuie,*

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Who ſhouldſt excell in vertue as in ſtate,
And wrongſt thy friend by kéeping backe his wife,
Haue I not battaild in thy troups fnll oft,
Gainſt *Ægypt*, *Iury*, and proud *Babylon*,
Spending my bloud to purchaſe thy renowme,
And is the guerdon of my chiualrie,
Ended in this abuſing of my wife?
Reſtore her me, or I will from thy Courts,
And make diſcourſe of thy adulterous déeds.
Raſ. Why take her *Paphlagon*, exclaime not man,
For I do priſe mine honour more then loue.
Faire *Aluida* go with thy huſband home.
Alui. How dare I go, ſham'd with ſo déepe miſdéed,
Reuenge will broile within my huſbands breſt,
And when he hath me in the Court at home,
Then *Aluida* ſhall féele reuenge for all.
Raſni. What ſaiſt thou King of *Paphlagon* to this?
Thou heareſt the doubt thy wife doth ſtand vpon,
If ſhe haue done amiſſe it is my fault,
I prithie pardon and forget all.
Paphla. If that I meant not *Raſni* to forgiue,
And quite forget the follies that are paſt,
I would not vouchſafe her preſence in my Courts,
But ſhe ſhall be my Quéene, my loue, my life,
And *Aluida* vnto her *Paphlagon*
And loued, and more beloued then before.
Raſni. What ſayſt thou *Aluida* to this?
Alui. That will he ſweare it to my Lord the king,
And in a full carouſe of Gréekiſh wine,
Drinke downe the malice of his déepe reuenge,
I will go home and loue him new againe.
Raſni. What anſweres *Paphlagon?*
Paphla. That what ſhe hath requeſted I will do.
Alui. Go Damoſell fetch me that ſwéet wine,
That ſtands within thy Cloſet on the ſhelfe,
Powre it into a ſtanding bowle of gold,

But

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But on thy life taſte not before the King.
Make haſt, why is great *Raſni* melancholy thus?
If promiſe be not kept, hate all for me.
Here is the wine my Lord, firſt make him ſweare.
Paphla. By *Niniuies* great gods, and *Niniuies* great king.
My thoughts ſhall neuer be to wrong my wife,
And thereon heres a full carowſe to her.
Alui. And thereon *Raſni* heres a kiſſe for thée,
Now maiſt thou fréely fold thine *Aluida.*
Paphla. Oh I am dead, obſtructions of my breath,
The poiſon is of wondrous ſharpe effect,
Curſed be all adultrous quéenes fay I,
And curſing ſo, poore *Paphlagon* doth die.
Alui. Now haue I not ſalued the ſorrows of my lord?
Haue I not rid ariuall of thy loues,
What ſaiſt thou *Raſni* to thy Paramour?
Raſni. That for this déed ile deck my *Aluida,*
In Sendall and in coſtly Suſſapine,
Bordred with Pearle and India Diamond,
Ile cauſe great *Eol* perfume all his windes,
With richeſt myrre and curious Amber gréece,
Come louely minion, paragon for faire,
Come follow me ſwéet goddeſſe of mine eye,
And taſte the pleaſures *Raſni* will prouide. *Exeunt.*
Oſeas. *Where whordome raines, there murther follows faſt,*
As falling leaues before the winter blaſt,
A wicked life, trainde vp in endleſſe crime,
Hath no reward vnto the latter time.
When Letchers ſhall be puniſht for their luſt,
When Princes plagued, becauſe they are vniuſt.
Foreſee in time, the warning bell doth towle,
Subdue rhe fleſh, by praier to ſaue the ſoule.
London behold the cauſe of others wreacke,
And ſet the ſword of iuſtice at thy backe.
Deferre not off, to morrow is too late,
By night he comes perhaps to iudge thy ſtate.

Enter

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Enter Ionas Solus.

Ionas. From forth the depth of my impriſoned ſoule,
Steale you my ſighes, teſtifie my paine,
Conuey on wings of mine immortall tone,
My zealous praiers, vnto the ſtarrie throne:
Ah mercifull and iuſt, thou dreadfull God,
Where is thine arme to lay reuengefull ſtroakes
Vpon the heads of our rebellious race?
Loe *Iſraell* once that flouriſht like the vine,
Is barraine laide, the beautifull increaſe
Is wholely blent, and irreligious zeale
Incampeth there where vertue was inthroan'd,
Ah-laſſe the while, the widow wants reliefe,
The fatherleſſe is wronged by naked néed,
Deuotion ſléepes in finders of contempt,
Hypocriſie infects the holy Prieſt.
Aye me for this, woe me for theſe miſdéeds,
Alone I walke to thinke vpon the world,
And ſigh to ſee thy Prophets ſo contemn'd:
Ah-laſſe contemn'd by curſed *Iſraell.*
Yet *Ionas* reſt content, tis *Iſraels* ſinne
That cauſeth this, then muſe no more thereon,
But pray amends, and mend thy owne amiſſe.

An Angell appeareth to Ionas.

Angel. Amithais ſonne, I charge thée muſe no more,
(I am) hath power to pardon and correct,
To thée pertains to do the Lords command.
Go girt thy loines, and haſt thée quickly hence,
To *Niniuie*, that mightie Citie wend,
And ſay this meſſage from the Lord of hoaſts,
Preach vnto them theſe tidings from thy God.
Behold thy wickedneſſe hath tempted me,
And pierced through the ninefold orbes of heauen:
Repent, or elſe thy iudgement is at hand.

The

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This ſaid, the Angell vaniſheth.

Ionas. Proſtrate I lye before the Lord of hoſtes,
With humble eares intending his beheſt,
Ah honoured be *Iehouahs* great command,
Then *Ionas* muſt to *Niniuie* repaire,
Commanded as the Prophet of the Lord,
Great dangers on this iourney to awaight,
But dangers none where heauens direct the courſe,
What ſhould I deeme, I ſée, yea ſighing ſée,
How *Iſraell* ſinne, yet knowes the way of truth,
And thereby growes the the by-word of the world,
How then ſhould God in iudgement be ſo ſtrickt?
Gainſt thoſe who neuer heard or knew his power,
To threaten vtter ruine of them all:
Should I report this iudgement of my God,
I ſhould incite them more to follow ſinne,
And publiſh to the world my countries bleme,
It may not be, my conſcience tels me no.
Ah *Ionas* wilt thou prooue rebellious then?
Conſider ere thou fall, what errour is,
My minde miſgiues, to *Ioppa* will I flée,
And for a while to *Tharſus* ſhape my courſe,
Vntill the Lord vnfret his angry browes.

Enter certaine merchants of Tharſus, a Maiſter, and ſome Sailers

M. Come on braue merchants, now the wind doth ſerue,
And ſwéetly blowes a gale at Weſt, Southweſt.
Our yards a croſſe, our anchors on the pike,
What ſhall we hence and take this merry gale?

Mer. Sailers conuey our budgets ſtrait aboord,
And we will recompence your paines at laſt,
If once in ſafetie we may *Tharſus* ſée,
M. wéele feaſt theſe merry mates and thée.

M. Mean-while content your ſelues with ſilly cates,
Our beds are boordes, our feaſts are full of mirth.

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We vſe no pompe, we are the Lords of fée,
When Princes ſwet in care, we ſwincke of glée.
Orious ſhoulders and the pointers ſerue,
To be our Load-ſtars in the lingring night,
The beauties of *Arćturus* we behold,
And though the Sailer is no booke-man held,
He knowes more Art then euer booke-men read.
Sailer. By heauens well ſaid, in honor of our trade,
Lets ſée the proudeſt ſcholler ſtir his courſe
Or ſhift his tides as Silly ſailers do.
Then will we yéeld them praiſe, elſe neuer none.
Mer. Well ſpoken fellow in thine owne behalfe,
But let vs hence, wind tarries none you wot,
And tide and time let ſlip is hardly got.
M. March to the Hauen marchants, I follow you.
Ionas. Now doth occaſion further my deſires,
I finde companions fit to aid my flight,
Staie ſir I pray, and heare a word or two.
M. Say on good fréend, but briefly if you pleaſe,
My paſſengers by this time are aboord.
Ionas. Whither pretend you to imbarke your ſelues?
M. To *Tharſus* ſir, and here in *Ioppa* hauen
Our ſhip is preſt and readie to depart.
Ionas. May I haue paſſage for my mony then?
M. What not for mony? pay ten ſiluerlings,
You are a welcome gueſt if ſo you pleaſe.
Ionas. Hold take thine hire, I follow thée my friend.
M. Where is your budget let me bare it ſir.
Ionas. To one in peace, who ſaile as I do now,
Put truſt in him, who ſuccoureth euery want.

Exeunt.

Oſe. *When Prophets new inſpird, preſume to force*
And tie the power of heauen to their conceits,
When feare, promotion, pride, or ſimony,
Ambition, ſubtill craft, their thoughts diſguiſe,
Woe to the flocke whereas the ſhepheards fold,

For

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For lo the Lord at vnawares ſhall plague
The careleſſe guide, becauſe his flocks do ſtray:
The axe already to the tree is ſet,
Beware to tempt the Lord ye men of art.

Enters Alcon, Thraſibulus, Samia,
Cleſiphon a lad.

Cleſi. Mother, ſome meat or elſe I die for want.

Samia. Ah little boy how glad thy mother would
Supply thy wants, but naked néed denies:
Thy fathers ſlender portion in this world,
By vſury and falſe deceit is loſt,
No charitie within this Citie bides:
All for themſelues, and none to helpe the poore.

Cleſi. Father, ſhall *Cleſiphon* haue no reliefe?

Alcon. Faith my boy, I muſt be flat with thée, we muſt féed vpon prouerbes now. As neceſſitie hath no law, a churles feaſt is better then none at all: for other remedies haue we none, except thy brother *Radagon* helpe vs.

Samia. Is this thy ſlender care to helpe our childe?
Hath nature armde thée to no more remorſe?
Ah cruell man vnkinde and pittileſſe:
Come *Cleſiphon* my boy, ile beg for thée.

Cleſi. Oh how my mothers mourning moueth me.

Alcon. Nay you ſhal pay me intereſt for getting the boy (wife) before you carrie him hence. Ah-laſſe woman what can *Alcon* do more? Ile pluck the belly out of my heart for thée ſweet *Samia*, be not ſo waſpiſh.

Samia. Ah ſilly man, I know thy want is great,
And fooliſhly I do craue where nothing is.
Haſte *Alcon* haſte, make haſte vnto our ſonne,
Who ſince he is in fauour of the King,
May helpe this hapleſſe Gentleman and vs.
For to regaine our goods from tyrants hands.

Thra. Haue patience *Samia*, waight your weale from heauen,
The Gods haue raiſd your ſonne I hope for this,

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To ſuccour innocents in their diſtreſſe

Enters Radagon, Solus.

Lo where he comes from the imperiall Court,
Go, lets proſtrate vs before his féete.

Alcon. Nay by my troth, ile neuer aſke my ſonne bleſſing, che trow, cha taught him his leſſon to know his fathex, what ſonne *Radagon*, yfaith boy how doeſt thée?

Rada. Villaine diſturbe me not, I cannot ſtay.

Alcon. Tut ſonne ile helpe you of that diſeaſe quickly, for I can hold thée, aſk thy mother knaue, what cunning I haue to eaſe a woman, when a qualme of kindneſſe come too neare her ſtomacke? Let me but claſpe mine armes about her body and faie my praiers in her boſome, and ſhe ſhall be healed preſently,

Rada. Traitor vnto my Princely Maieſtie,
How dar'ſt thou lay thy hands vpon a king?

Samia. No Traitor *Radagon*, but true is he,
What hath promotion bleared thus thine eye,
To ſcorne thy father when he viſits thée?
Ah-laſſe my ſonne behold with ruthfull eyes,
Thy parents robd of all their worldly weale,
By ſubtile meanes of Vſurie and guile,
The Iudges eares are deaffe and ſhut vp cloſe,
All mercie ſléepes, then be thou in theſe plunges
A patron to thy mother to her paines,
Behold thy brother almoſt dead for foode,
Oh ſuccour vs, that firſt did ſuccour thée.

Rada. What ſuccour me, falſ callet hence auant?
Old dotard pack, moue not my patience,
I know you not, Kings neuer looke ſo low.

Samia. You know vs not. Oh *Rada.* you know,
That knowing vs, you know your parents then,
Thou knowſt this wombe firſt brought thée forth to light,
I know theſe paps did foſter thée my ſonne.

Alcon. And I know he hath had many a péece of bread & chéeſe at my hands, as proud as he is, that know I.

Thracib. I waight no hope of ſuccours in this place,

Where

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Where children hold their fathers in diſgrace.
Rada. Dare you enforce the furrowes of reuenge,
Within the browes of royall *Radagon?*
Villaine auant, hence beggees with your brats,
Marſhall, why whip ye you not theſe rogues away?
That thus diſturbe our royall Maieſtie.
Cleſiphon. Mother I ſée it is a wondrous thing,
From baſe eſtate for to become a King:
For why mee think my brother in theſe fits,
Hath got a kingdome, and hath loſt his wits.
Rada. Yet more contempt before my roialtie?
Slaues fetch out tortures worſe then *Titius* plagues,
And teare their toongs from their blaſphemous heads.
Thraſi. Ile get me gone, the woe begon with griefe,
No hope remaines, come *Alcon* let vs wend.
Ra. Twer beſt you did, for feare you catch your bane.
Samia. Nay Traitor, I will haunt thée to the death,
Vngratious ſonne, vntoward and peruerſe,
Ile fill the heauens with ecchoes of thy pride,
And ring in euery eare thy ſmall regard,
That doeſt deſpiſe thy parents in their wants,
And breathing forth my ſoule before thy feete,
My curſes ſtill ſhall haunt thy hatefull head,
And being dead, my ghoſt ſhall thée purſue.

Enter Raſni King of Aſſiria, attended on by his ſooth-ſayers and Kings.

Raſni. How now, what meane theſe outcries in our Court?
Where nought ſhould ſound, but harmonies of heauen,
What maketh *Radagon* ſo paſſionate?
Samia. Iuſtice, O King, iuſtice againſt my ſonne.
Raſni. Thy ſonne: what ſonne?
Samia. This curſed *Radagon.*
Rada. Dread Monarch, this is but a lunacie,
Which griefe and want hath brought the woman to,
What doth this paſſion hold you euery Moone?

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Samia. Oh polliticke in ſinne and wickedneſſe,
Too impudent for to delude thy Prince.
Oh *Raſni*, this ſame wombe brought him foorth,
This is his father, worne with care and age,
This is his brother, poore vnhappie lad,
And I his mother, though contem'd by him,
With tedious toyle we got our little good,
And brought him vp to ſchoole with mickle charge:
Lord how we ioy'd to ſée his towardneſſe,
And to our ſelues, we oft in ſilence ſaid,
This youth when we are old may ſuccour vs.
But now preferd and lifted vp by thée,
We quite deſtroyed by curſed vſurie,
He ſcorneth me, his father, and this childe.

Cleſi. He plaies the Serpent right, deſcrib'd in *Æſopes* tale,
That ſoughtt the foſters death, that lately gaue him life.

Alcon. Nay and pleaſe your maieſti-ſhip, for proofe he was my childe, ſearch the pariſh booke: the Clarke will ſweare it, his god-fathers and godmothers can witneſſe it, it coſt me fortie pence in ale and cakes on the wiues at his chriſtning. Hence proud King, thou ſhalt neuer more haue my bleſſing.

He takes him apart.

Raſni. Say ſooth in ſecret *Radagon*,
Is this thy father?

Rada. Mightie King he is,
I bluſhing, tell it to your Maieſtie.

Raſ. Why doſt thou then contemne him and his friends?

Rada. Becauſe he is a baſe and abiect ſwaine,
My mother and her brat both beggarly,
Vnméete to be allied vnto a King,
Should I that looke on *Raſnes* countenance,
And march amidſt his royall equipage,
Embaſe my ſelfe to ſpeake to ſuch as they?
Twere impious ſo to impaire the loue
That mightie *Raſni* beares to *Radagon*.
I would your grace would quit them from your ſight,

That

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That dare preſume to looke on *Ioues* compare.
Raſni. I like thy pride, I praiſe thy pollicie,
Such ſhould they be that wait vpon my Court.
Let me alone to anſwere (*Radagon.*)
Villaine, ſeditious traitors as you be,
That ſcandalize the honour of a King,
Depart my Court, you ſtales of impudence,
Vnleſſe you would be parted from your limmes,
So baſe for to intitle father-hood,
To *Raſnes* fréend, to *Raſnes* fauourite?
Rada. Hence begging ſcold, hence catiue clogd with (yeares,
On paine of death reuiſit not the Court.
Was I conceiu'd by ſuch a ſcuruie trull,
Or brought to light by ſuch a lump of dirt:
Go Loſſell trot it to the cart and ſpade,
Thou art vnméete to looke vpon a King,
Much leſſe to be the father of a King.
Alcon. You may ſée wife, what a goodly péece of worke you haue made, haue I tought you *Arſmetry*, as *additiori multiplicarum*, the rule of thrée, and all for the begetting of a boy, and to be baniſhed for my labour. O pittiful hearing. Come *Cleſiphon* follow me.
Cleſi. Brother beware, I oft haue heard it told, (old.
That ſonnes who do their fathers ſcorne, ſhall beg when they be
Exit Alcon, Cleſiphon.
Radagon. Hence baſtard boy for feare you taſte the whip.
Samia. Oh all you heauens, and you eternall powers,
That ſway the ſword of iuſtice in your hands,
(If mothers curſes of her ſonnes contempt,
May fill the ballance of your furie full)
Powre downe the tempeſt of your direfull plagues,
Vpon the head of curſed *Radagon.*

Vpon this praier ſhe departeth, and a flame of fire appeareth from beneath, and Radagon is ſwallowed.

So you are iuſt, now triumph *Samia.* *Ext. Samia. Raſni.*

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Raſni. What exporciſing charme, or hatefull hag,
Hath rauiſhed the pride of my delight?
What tortuous planets, or maleuolent
Conſpiring power, repining deſtenie
Hath made the concaue of the earth vncloſe,
And ſhut in ruptures louely *Radagon?*
If I be Lord-commander of the cloudes,
King of the earth, and Soueraigne of the ſeas,
What daring Saturne from his fierie denne,
Doth dart theſe furious flames amidſt my Court?
I am not chiefe, there is more great then I,
What greater then *Th'aſſirian Satrapos?*
It may not be, and yet I feare there is,
That hath bereft me of my *Radagon.*

Soothſaier. Monarch and Potentate of all our Pro-(uinces,
Muſe not ſo much vpon this accident,
Which is indéed nothing miraculous,
The hill of *Scicely*, dread Soueraigne,
Sometime on ſodaine, doth euacuate,
Whole flakes of fire, and ſpues out from below
The ſmoakie brands that *Vulueus* bellowes driue,
Whether by windes incloſed in the earth,
Or fracture of the earth by riuers force,
Such chances as was this, are often ſéene,
Whole cities ſuncke, whole countries drowned quite,
Then muſe not at the loſſe of *Radagon.*
But frolicke with the dalliance of your loue.
Let cloathes of purple ſet with ſtuddes of gold,
Embelliſhed with all the pride of earth,
Be ſpred for *Aluida* to ſit vpon.
Then thou like *Mars* courting the Quéene of loue,
Maiſt driue away this melancholy fit.

Raſni. The proofe is good, and philoſophicall,
And more, thy couuſaile plauſible and ſwéete.
Come Lords, though *Raſni* wants his *Radagon.*
Earth will repaie him many *Radagons,*

And

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And *Aluida* with pleaſant lookes reuiue,
The heart that droupes for want of *Radagon.*

Exeunt.

Oſeas. *When diſobedience raigneth in the childe,*
And Princes eares by flattery be beguilde.
When lawes do paſſe by fauour, not by truth,
When falſhood ſwarmeth both in old and youth.
When gold is made a god to wrong the poore,
And charitie exilde from rich mens doore.
When men by wit, do labour to diſproue,
The plagues for ſinne, ſent downe by God aboue.
Where great mens eares are ſtopt to good aduice.
And apt to heare thoſe tales that feed their vice.
Woe to the land, for from the Eaſt ſhall riſe,
A lambe of peace, the ſcourge of vanities.
The iudge of truth, the patron of the iuſt,
Who ſoone will lay preſumption in the duſt.
And giue the humble poore their hearts deſire
And doome the worldlings to eternall fire.
Repent all you that heare, for feare of plagues,
O London, this and more doth ſwarme in thee,
Repent, repent, for why the Lord doth ſee.
With tremblnig pray, and mend what is amiſſe,
The ſwoord of iuſtice drawne alreadie is.

Eenter the Clowne and the Smiths wife.

Clowne. Why but heare you miſtreſſe, you know a womans eies are like a paire of pattens, fit to ſaue ſhoo-leather in ſummer, and to kéepe away the cold in winter, ſo you may like your huſband with the one eye, becauſe you are married, and me with the other, becauſe I am your man. Alaſſe, alaſſe, think miſtreſſe what a thing loue is, why it is like to an oſtry faggot, that once ſet on fire, is as hardly quenched, as the bird Crocodill driuen out of her neaſt.

Wife. Why *Adam*, cannot a woman wink but ſhe muſt ſléep, and can ſhe not loue, but ſhe muſt crie it out at the Croſſe? know

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Adam, I loue thée as my ſelfe, now that we are togeither in ſecret.

Clown. Miſ. theſe words of yours, are like a Fox taile, placed in a gentlewomans Fanne, which as it is light, ſo it giueth life. Oh theſe words are as ſweete as a lilly, whereupon offering a borachio of kiſſes to your vnſéemely perſonage, I entertain you vpon further acquaintance.

Wife. Alaſſe my huſband comes.

Clowne. Strike vp the drum, and ſay no words but mum.

Smith. Sirrha you, and you huſwife, well taken togither, I haue long ſuſpected you, and now I am glad I haue found you to gither.

Clowne. Truly ſir, and I am glad that I may do you any way pleaſure, either in helping you or my miſtreſſe.

Smith. Boy here, and knaue you ſhall know it ſtraight, I will haue you both before the Magiſtrate, and there haue you ſurely puniſhed.

Clowne. Why then maiſter you are iealous?

Smith. Iealous knaue, how can I be but iealous, to ſée you euer ſo familiar togither? thou art not only content to drink away my goods but to abuſe my wife.

Clowne. Two good qualities, drunkenneſſe and leachery, but maiſter are you iealous?

Smith. I knaue, and thou ſhalt know it ere I paſſe, for I will beſwindge thée while this roape will hold.

Wife. My good huſband abuſe him not for he neuer proffered you any wrong,

Smith. Nay whore, thy part ſhall not be behinde.

Clowne. Why ſuppoſe maiſter I haue offended you, it is lawfull for the maiſter to beate the ſeruant for all offences?

Smith. I marry is it knaue.

Clowne. Then maiſter wil I prooue by lodgick, that ſéeing all ſinnes are to receiue correction, the maiſter is to bee corrected of the man, and ſir I pray you, what greater ſinne is, then iealouſie? tis like a mad dog that for anger bites himſelfe. Therefore that I may doe my dutie to you good maiſter, and to make a white

ſonne

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ſonne of you, I will beſwinge iealouſie out of you, as you ſhall loue me the better while you liue.

Smith. What beate thy maiſter knaue?

Clowne. What beat thy man knaue? and I maiſter, and double beate you, becauſe you are a man of credit, and therefore haue at you, the faireſt of fortie pence.

Smith. Alaſſe wife, helpe, helpe, my man kils me.

Wife. Nay, euen as you haue baked, ſo brue, iealouſie muſt be driuen out by extremities.

Clowne. and that will I do, miſtreſſe.

Smith. Hold thy hand *Adam*, and not onely I forgiue and forget all, but I will giue thée a good Farme to liue on.

Clowne. Be gone Peaſant, out of the compaſſe of my further wrath, for I am a corrector of vice, and at night I wil bring home my miſtreſſe.

Smith. Euen when you pleaſe good *Adam.*

Clowne. When I pleaſe, marke thy words, tis a leaſe parol, to haue and to hold, thou ſhalt be mine for euer, and ſo lets go to the ale-houſe.

Exeunt.

Oſeas. *Where ſeruants gainſt maiſters do rebell,*
The Common-weale may be accounted hell.
For if rhe feete the head ſhall hold in ſcorne,
The Cities ſtate will fall and be forlorne.
This error London, waiteth on thy ſtate,
Seruants amend, and maiſters leaue to hate.
Let loue abound, and vertue raigne in all,
So God will hold his hand that threatneth thrall.

Enter the Marchants of Tharſus, the M. of the ſhip, ſome Sailers, wet from ſea, with them the Gouernour of Ioppa.

Gouer. Iop. What ſtrange encounters met you on the ſea?
That thus your Barke is battered by the flouds,
And you returne thus ſea-wrackt as I ſée.

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Mer. Moſt mightie gouernor the chance is ſtrange,
The tidings full of wonder and amaze,
Which better then we, our M. can report.
Gouer. M. diſcourſe vs all the accident.
M. The faire *Triones* with their glimmering light
Smil'd at the ſoote of cleare *Rootes* a raine,
And in the wrath diſtinguiſhing the houres,
The Laod-ſtarre of our courſe diſpearſt his cleare,
When to the ſeas with blithfull weſterne blaſts,
We ſaild amaine, and let the bowling flie?
Scarce had we gone ten leagues from ſight of land,
But lo an hoaſt of blacke and ſable cloudes,
Gan to eclips *Lucinas* ſiluer face,
And with a hurling noiſe from forth the South,
A guſt of winde did raiſe the billowes vp,
Then ſcantled we our ſailes with ſpéedie hands,
And tooke our drablers from our bonnets ſtraight,
And ſeuered our bonnets from our courſes,
Our topſailes vp, we truſſe our ſpritſailes in,
But vainely ſtriue they that reſiſt the heauens.
For loe the waues incence them more and more,
Mounting with hideous roarings from the depth,
Our Barke is battered by incountring ſtormes,
And welny ſtemd by breaking of the flouds,
The ſtéers-man pale, and carefull holds his helme,
Wherein the truſt of life and ſafetie lay,
Till all at once (a mortall tale to tell)
Our ſailes were ſplit by *Biſas* bitter blaſt,
Our rudder broke and we bereft of hope,
There might you ſee with pale and gaſtly lookes,
The dead in thought, and dolefull marchants lifts,
Their eies and hands vnto their Countries Gods,
The goods we caſt in bowels of the ſea,
A ſacrifice to ſwage proud *Neptunes* ire,
Onely alone a man of *Iſraell*,
A paſſenger, did vnder hatches lie,

And

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And ſlept ſecure, when we for ſuccour praide:
Him I awooke, and ſaid: why ſlumbereſt thou?
Ariſe and pray, and call vpon thy God,
He will perhaps in pittie looke on vs.
Then caſt we lots to know by whoſe amiſſe
Our miſchiefe come, according to the guiſe,
And loe the lot did vnto *Ionas* fall,
The Iſraelite of whom I told you laſt,
Then queſtion we his Country and his name,
Who anſwered vs, I am and Hebrue borne
Who feare the Lord of Heauen, who made the ſea,
And fled from him for which we all are plagu'd,
So to aſſwage the fury of my God,
Take me and caſt my carkaſſe in the ſea,
Then ſhall this ſtormy winde and billow ceaſe.
The heauens they know, the Hebrues God can tell,
How loth we were to execute his will:
But when no Oares nor labour might ſuffiſe,
We heaued the hapleſſe *Ionas* ouer-boord.
So ceaſt the ſtorme, and calmed all the ſea,
And we by ſtrength of oares recouered ſhoare.
Gouer. A wondrous chance of mighty conſeauence.
Mer. Ah honored be the god that wrought the ſame,
For we haue vowd, that ſaw his wondrous works,
To caſt away prophaned Paganiſme,
And count the Hebrues God the onely God.
To him this offering of the pureſt gold,
This mirrhe and Caſcia fréely I do yéeld.
M. And on his alters perſume theſe Turkie clothes,
This gaſſampine and gold ile ſacrifice.
Sailer. To him my heart and thoughts I will addict,
Then ſuffer vs moſt mightie Gouernour,
Within your Temples to do ſacrifice.
Gouer. You men of *Tharſus* follow me,
Who ſacrifice vnto your God of heauen,
And welcome freends to *Ioppais* Gouernor. *Exeunt a ſacrifice.*

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Oſeas. *If warned once, the Ethnicks thus repent,*
And at the firſt their errour do lament:
What ſenſleſſe beaſts deuoured in their ſinne,
Are they whom long perſwations cannot winne.
Beware ye weſterne Cities, where the word
Is daily preached both at church and boord:
Where maieſtie the Goſpell doth maintaine,
Where Preachers for your good, thēſelues do paine.
To dally long, and ſtill protract the time,
The Lord is iuſt, and you but duſt and ſlime:
Preſume not far, delay not to amend,
Who ſuffereth long, will puniſh in the end.
Caſt thy account ô London in this caſe,
Then iudge what cauſe thou haſt, to call for grace.

Ionas the Prophet caſt out of the Whales belly vppon the Stage.

Ionas. Lord of the light, thou maker of the word,
Behold thy hands of mercy reares me vp,
Loe from the hidious bowels of this fiſh,
Thou haſt returnd me to the wiſhed aire,
Loe here apparant witneſſe of thy power,
The proud Leniathan that ſcoures the ſeas,
And from his noſthrils ſhoures out ſtormy flouds,
Whoſe backe reſiſts the tempeſt of the winde,
Whoſe preſence makes the ſcaly troopes to ſhake,
With humble ſtreſſe of his broad opened chappes,
Hath lent me harbour in the raging flouds.
Thus though my ſin hath drawne me down to death,
Thy mercy hath reſtored me to life.
Bow ye my knées, and you my baſhfull eyes,
Wéepe ſo for griefe, as you to water would:
In trouble Lord, I called vnto thée,
Out of the belly of the déepeſt hell,
I cride, and thou didſt heare my voice O God:

Tis

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Tis thou hadſt caſt me downe into the déepe,
The ſeas and flouds did compaſſe me about,
I thought I had béene caſt from out thy ſight,
The wéeds were wrapt about thy wretched head,
I went vnto the bottome of the hilles,
But thou O Lord my God haſt brought me vp.
On thée I thought when as my ſoule did faint,
My praiers did preaſe before thy mercie ſeate.
Then will I pay my vowes vnto the Lord,
For why, ſaluation commeth from his throane.

The Angell appeareth.

Angel. Ionas ariſe, get thée to *Niniuie,*
And preach to them the preachings that I bad:
Haſte thée to ſée the will of heauen perform'd.

Depart Angel.

Ionas. Iehouah I am Prieſt to do thy will.
What coaſt is this, and where am I arriu'd?
Behold ſweete *Licas* ſtreaming in his boundes,
Bearing the walles of haughtie *Niniuie,*
Whereas thrée hundred towns do tempt the heauen.
Faire are the walles pride of *Aſſiria,*
But lo thy ſinnes haue pierced through the cloudes.
Here will I enter boldly, ſince I know
My God commands, whoſe power no power reſiſts.

Exit.

Oſeas. *You Prophets learne by Ionas how to liue*
Repent your ſinnes, whilſt he doth warning giue.
Who knowes his maiſters wil and doth it not,
Shall ſuffer many ſtripes full well I wot.

Enter Aluida in rich attire, with the King of Cilicia, her Ladies.

Aluida. Ladies go ſit you downe amiſt this bowre,
And let the Eunicks plaie you all a ſléepe:
Put garlands made of Roſes on your heads,

And

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And plaie the wantons whilſt I talke a while.
Lady. Tho beautifull of all the world we will.
Enter the bowers.
Aluid. King of *Cilicias* kinde and courteous,
Like to thy ſelfe, becauſe a louely King,
Come lay thée downe vpon thy miſtreſſe knée,
And I will ſing and talke of loue to thée.
King Cili. Moſt gratious Paragon of excellence,
It fits not ſuch an abiect Prince as I,
To talke with *Raſnes* Paramour and loue.
Al. To talke ſwéet fréend? who wold not talke with (thée?
Oh be not coy, art thou not onely faire?
Come twine thine armes about this ſnow white neck,
A loue-neſt for the great *Aſſirian* King,
Bluſhing I tell thée faire *Cilician* Prince,
None but thy ſelfe can merit ſuch a grace.
K. Ci. Madam, I hope you mean not for to mock me:
Al. No king, faire king, my meaning is to yoke thée.
Heare me but ſing of loue, then by my ſighes,
My teares, my glauncing lookes, my changed cheare,
Thou ſhalt perceiue how I do hold thée deare.
K. Ci. Sing Madam if you pleaſe, but loue in ieſt,
Aluid. Nay, I will loue, and ſigh at euery reſt.

Song.

Beautie alaſſe, where waſt thou borne?
Thus to hold thy ſelfe in ſcorne:
When as beautie kiſt to wooe thee,
Thou by Beautie doeſt vndo mee.
Heigho, deſpiſe me not.
I and thou in ſooth are one,
Fairer thou, I fairer none:
Wanton thou, and wilt thou wanton
Yeeld a cruell heart to plant on?
Do me right and do me reaſon,
Crueltie is curſed treaſon.
Heigho I loue, heigho I loue,
Higho, and yet he eies me not. *King.*

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King. Madam your ſong is paſſing paſſionate.
Alui. And wilt thou not then pittie my eſtate?
King. Aſke loue of them, who pittie may impart.
Alui. I aſke of thée ſwéet, thou haſt ſtole my heart.
King. Your loue is fixed on a greater King.
Alui. Tut womens loue, it is a fickle thing.
I loue my *Raſni* for my dignitie.
I loue *Cilician* King for his ſwéete eye.
I loue my *Raſni* ſince he rules the world.
But more I loue this kingly little world. *Embrace him.*
How ſwéete he lookes? Oh were I *Cithias Pheere,*
And thou *Endimion,* I ſhould hold thée déere:
Thus ſhould mine armes be ſpread about thy necke.
Embrace his necke.
Thus would I kiſſe my loue at euerie becke.
Kiſſe.
Thus would I ſigh to ſée thée ſwéeétly ſléepe,
And If thou wakeſt not ſoone, thus would I wéepe.
And thus, and thus, and thus: thus much I loue thée.
Kiſſe him.
King. For all theſe vowes, beſhrow me if I proue you:
My faith vnto my King ſhall not be falc'd.
Alui. Good Lord how men are coy when they are crau'd?
King. Madam, behold our King approacheth nie.
Alui. Thou art *Endimion,* then no more, heigho for him I die.
Faints. Point at the King of Cilicia.
Enter Raſni, with his Kings and Lords.
What ailes the Center of my happineſſe,
Whereon depends the heauen of my delight?
Thine eyes the motors to command my world,
Thy hands the axier to maintaine my world.
Thy ſmiles, the prime and ſpring-tide of my world.
Thy frownes, the winter to afflict the world.
Thou Quéene of me, I King of all the world.
Alui. Ah féeble eyes liftvp and looke on him. *She riſeth as out*
Is *Raſni* here? then droupe no more poore heart, *(of a trance.*

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A looking Glaſſe, for

Oh how I fainted when I wanted thée?

(Embrace him.

How faine am I, now I may looke on thée?
How glorious is my *Raſni?* how diuine?
Eunukes play himmes, to praiſe his deitie:
He is my *Ioue,* and I his *Iuno* am.
Raſni. Sun-bright, as is the eye of ſummers day,
When as he ſutes *Spenori* all in gold,
To wooe his *Leda* in a ſwanlike ſhape.
Séemely as *Galbocia* for thy white:
Roſe-coloured, lilly, louely, wanton, kinde,
Be thou the laborinth to tangle loue,
Whileſt I command the crowne from *Venus* creſt:
And pull *Onoris* girdle from his loines,
Enchaſt with Carbunckles, and Diamonds,
To beautifie faire *Aluida* my loue.
Play Eunukes, ſing in honour of her name,
Yet looke not ſlaues vpon her woing eyne,
For ſhe is faire *Lucina* to your King,
But fierce *Meduſa* to your baſer eye.
Alui. What if I ſlept, where ſhould my pillow be?
Raſni. Within my boſome Nimph, not on my knée,
Sléepe like the ſmiling puritie of heauen,
When mildeſt wind is loath to blend the peace,
Meane-while thy blame ſhall from thy breath ariſe,
And while theſe cloſures of thy lamps be ſhut,
My ſoule may haue his peace from fancies warre.
This is my *Morane,* and I her *Cephalus.*
Wake not too ſoone ſwéete Nimph, my loue is wonne:
Catnies, why ſtaie your ſtraines, why tempt you me?

Enter the Prieſt of the ſun, with the miters on their heads, carrying fire in their hands.

Prieſt. All haile vnto *Th'aſſirian* deitie.
Raſ. Prieſts why preſume you to diſturbe my peace?
Prieſt. Raſni, the deſtinies diſturbe thy peace.

Behold

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Behold amidſt the addittes of our Gods,
Our mightie Gods the patrons of our warre.
The ghoſt of dead men howling walke obout,
Crying *Ve, Ve,* woe to this Citie woe.
The ſtatutes of our Gods are throwne downe,
And ſtreames of blood our altars do diſtaine.
Aluida. Ah-laſſe my Lord, what tidings do I heare?
Shall I be ſlaine?

She ſtarteth.

Raſni. who tempteth *Aluida?*
Go breake me vp the brazen walles of dreames,
And binde me curſed *Morpheus* in a chaine,
And fetter all the fancies of the night,
Becauſe they do diſturbe my *Aluida.*

A hand from out a cloud, threatneth a burning ſword.

K. Cili. Behold dread Prince, a burning ſword from heauen,
Which by a threatning arme is brandiſhed.
Raſni. What am I threatned then amidſt my throan?
Sages? you Magie ſpeake: what meaneth this?
Sages. Theſe are but clammy exhalations,
Or *retrograde,* coniunctions of the ſtarres,
Or oppoſitions of the greater lights.
Or *radiatrous* finding matter fit,
That in the ſtarrie Spheare kindled be,
Matters betokening dangers to thy foes,
But peace and honour to my Lord the King.
Raſni. Then frolicke Viceroies, kings & potentates,
Driue all vaine fancies from your fëeble mindes.
Prieſts go and pray, whilſt I prepare my feaſt,
Where *Aluida* and I, in pearle and gold,
Will quaffe vnto our Nobles, richeſt wine,
In ſpight of fortune, fate, or deſtinie.

Exeunt.

Oſeas. *Woe to the traines of womens fooliſh luſt,*
In wedlocke rights that yeeld but little truſt.

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That vow to one, yet common be to all,
Take warning wantons, pride will haue a fall.
Woe to the land, where warnings profit nought,
Who ſay that nature, Gods decrees hath wrought.
Who build on fate, and leaue the corner ſtone,
The God of Gods, ſweete Chriſt the onely one.
If ſuch eſcapes ô London reigne in thee:
Repent, for why each ſin ſhall puniſht be.
Repent, amend, repent the houre is nie,
Defer not time, who knowes when he ſhall die?

Enters one clad in diuels attire alone.

Longer liues a merry man then a ſad, and becauſe I meane to make my ſelfe pleaſant this night, I haue put my ſelfe into this attire, to make a Clowne afraid, that paſſeth this way: for of late there haue appeared many ſtrange apparitions, to the great feare and terror of the Citizens. Oh here my yoong maiſter comes.

Enters Adam and his miſtreſſe.

Adam. Fear not miſtreſſe, ile bring you ſafe home, if my maiſter frowne, then will I ſtamp and ſtare, and if all bee not well then, why then to morrow morne put out mine eyes cleane with fortie pound.

Wife. Oh but *Adam*, I am afraid to walke ſo late becauſe of the ſpirits that appeare in the Citie.

Adam. What are you afraid of ſpirits, armde as I am, with Ale, and Nutmegs, turne me looſe to all the diuels in hell.

Wife. Alaſſe *Adam*, *Adam*, the diuell, the diuell.

Adam. The diuell miſtreſſe, flie you for your ſafegard, let mee alone, the diuell and I will deale well inough, if hee haue any honeſtie at all in him, Ile either win him with a ſmooth tale, or elſe with a toaſt and a cup of Ale.

The Diuell ſings heere.

Diuell. Oh, oh, oh, oh, faine would I bée,
If that my kingdome fulfilled I might ſee.
Oh, oh, oh, oh.

Clowne. Surely this is a merry diuell, and I beléeue hee is one

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one of Lucifers Minſtrels, hath a ſwéet voice, now ſurely, ſurely, he may ſing to a paire of Tongs and a Bag-pipe.

Diuell. Oh thou art he that I ſéeke for.

Clowne. Spritus ſantus, away from me ſatan, I haue nothing to do with thee.

Diuell. Oh villaine thou art mine.

Clown. Nominus patrus, I bleſſe me from thée, and I coniure thée to tell me who thou art?

Diuell. I am the ſpirit of the dead man that was ſlaine in thy company when we were drunke togither at the Ale.

Clown. By my troth ſir, I cry you mercy, your face is ſo changed, that I had quite forgotten you, well maiſter diuell we haue toſt ouen many a pot of ale togither.

Diuell. And therefore muſt thou go with me to hell.

Clowne. I haue a pollicie to ſhift him, for I know hee comes out of a hote place, and I know my ſelfe, the Smith and the diuel hath a drie tooth in his head, therefore will I leaue him aſleepe, and run my way.

Diuell. Come art thou readie.

Clowne. Faith ſir my old fréend, and now goodman diuell, you know, you and I haue béene toſſing many a good cup of ale, your noſe is growne very rich, what ſay you, will you take a pot of ale now at my hands, hell is like a Smiths forge full of water, and yet euer a thruſt.

Diuell. No Ale villaine, ſpirits cannot drinke, come get vp on my backe, that I may carrie thée.

Clowne. You know I am a Smith ſir, let mee looke whither you be wel ſhod or no, for if you want a ſhoe, a remoue, or the clinching of a naile, I am at your command.

Diuell. Thou haſt neuer a ſhoe fit for me.

Clowne. Why ſir, we ſhooe horned beaſts as well as you, Oh Good Lord, let me ſit downe and laugh, hath neuer a clouen foot, a diuell quoth he, ile vſe *ſpritus ſantus*, nor *nominus patrus* no more to him, I warrant you, Ile do more good vpon him with my cudgell, now will I ſit me downe and become Iuſtice of peace to the diuell.

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Diuell. Come art thou readie?

Clowne. I am readie. And with this cudgell I will coniure thée.

Diuell. Oh hold thy hand, thou kilſt me, thou kilſt me.

Clowne. Then may I count my ſelfe I think a tall man, that am able to kill a diuell. Now who dare deale with me in the pariſh, or what wench in *Niniuie* will not loue me, when they ſay, there goes he that beat the diuell.

Enters Thraſibulus.

Thraſi. Loathed is the life that now inforc'd I lead,
But ſince neceſſitie will haue it ſo,
(Neceſſitie it doth command the Gods)
Through euery coaſt and corner now I prie.
To pilfer what I can to buie me meate.
Here haue I got a cloake not ouer old,
Which will affoord ſome little ſuſtenance,
Now will I to the broaking Vſurer,
To make exchange of ware for readie coine.

Alcon. Wiſe bid the trumpets ſound a prize, a prize, mark the poſie, I cut this from a new married wife, by the help of a horne thombe and a knife, ſixe ſhillings foure pence.

Sinia. The better lucke ours, but what haue we here, caſt apparell? Come away man, the Vſurer is neare, this is dead ware, let it not bide on our hands.

Thraſi. Here are my partners in my pouertie,
Inforc'd to ſéeke their fortunes as I do.
Ah-laſſe that fewe men ſhould poſſeſſe the wealth,
And many ſoules be forc'd to beg or ſteale.
Alcon well met.

Alcon. Fellow begger whither now?

Thraſi. To the Vſurer to get gold on commoditie.

Alcon. And I to the ſame place to get a vent for my villany, ſée where the old cruſt comes, let vs ſalute him. God ſpéed ſir, may a man abuſe your patience vpon a pawne?

Vſurer.

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Vſurer. Friend let me ſée it.

Alcon. Ecce ſignum, a faire doublet and hoſe, new bought out of the pilferers ſhop, a hanſome cloake.

Vſurer. How were they gotten?

Thraſi. How catch the fiſher-men fiſh? M. take them as you thinke them worth, we leaue all to your conſcience.

Vſurer. Honeſt men, toward men, good men, my fréends, like to prooue good members, vſe me, command me, I will maintaine your credits, there's mony, now ſpend not your time in idleneſſe, bring me commoditie, I haue crownes for you, there is two ſhillings for thée, and ſix ſhillings for thée.

Alcon. A bargaine, now *Samia* haue at it for a new ſmocke, come let vs to the ſpring of the beſt liquor, whileſt this laſts, trillill.

Vſurer. Good fellowes, proper fellowes, my companions, farwell, I haue a pot for you.

Samia. If he could ſpare it.

Enters to them Ionas.

Repent ye men of *Niniuie,* repent,
The day ofi udgement comes.
When gréedie hearts ſhall glutted be with fire.
When as corruptions vailde, ſhall be vnmaſkt.
When briberies ſhall be repaide with bane.
When whoredomes ſhall be recompenc'd in hell.
When riot ſhall with rigor be rewarded.
When as neglect of truth, contempt of God,
Diſdaine of poore men, fatherleſſe and ſicke
Sall be rewarded with a bitter plague.
Repent ye men of *Niniuie,* repent.
The Lord hath ſpoke, and I do crie it out.
There are as yet, but fortie daies remaining,
And then ſhall *Niniuie* be ouerthrowne.
Repent ye men of *Niniuie,* repent.
There are as yet but fortie daies remaining,
And then ſhall *Niniuie* be ouerthrowne. *Exit.*
Vſurer.

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Vſur. Confuſ'd in thought, oh whither ſhall I wend? *(Exit.*
Thraſi. My conſcience cries that I haue done amiſſe. *(Exit.*
Alcon. Oh God of heauen, gainſt thée haue I offended. *(Exit.*
Samia. Aſham'd of my miſdéeds, where ſhall I hide me? *(Exit.*
Cleſi. Father me thinks this word repent is good,
He that puniſh diſobedience.
Doth hold a ſcourge for euery priuie fault. *(Exit.*

Oſeas. *Look London looke, with inward eies be-*
What leſſons the euents do here vnfold. *(hold,*
Sinne growne to pride, to miſerie is thrall.
The warning bell is rung, beware to fall.
Ye worldly men whom wealth doth lift on hie,
Beware and feare, for worldly men muſt die.
The time ſhall come, where leaſt reſpect remaines,
The ſword ſhall light vpon the wiſeſt braines.
The head that deemes to ouer-top the ſkie,
Shall periſh in his humaine pollicie.
Lo I haue ſaid, when I haue ſaid the truth,
When will is law, when folly guideth youth.
When ſhew of zeale is prankt in robes of zeale,
When Miniſters powle tho pride of cõmon-weale?
When Law is made a laborinth of ſtrife,
When honour yeelds him freend to wicked life.
When Princes heare by others eares their follie,
When Vſury is moſt accounted holie.
If theſe ſhould hap, as wold to God they might not,
The plague is neare, I ſpeake although I write not.

Enters the Angell.

Angell. Oſeas.
Oſeas. Lord.
An. Now hath thine eies peruſ'd theſe hainous ſins,
Hatefull vnto the mightie Lord of hoſtes,
The time is come, their ſinnes are waxen ripe,
And though the Lord forewarnes, yet they repent not:
Cuſtome

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Cuſtome of ſinne hath hardened all their hearts,
Now comes reuenge armed with mightie plagues,
To puniſh all that liue in *Niniuie,*
For God is iuſt, as he is mercifull,
And doubtleſſe plagues all ſuch as ſcorne repent,
Thou ſhalt not ſée the deſolation
That falles vnto theſe curſed *Niniuites.*
But ſhalt returne to great *Hieruſalem,*
And preach vnto the people of thy God,
What mightie plagues are incident to ſinne,
Vnleſſe repentance mittigate his ire:
Wrapt in the ſpirit as thou wert hither brought,
Ile ſeate thée in *Iudeas* prouinces,
Feare not *Oſeas* then to preach the word.
Oſeas. The will of the Lord be done.
Oſeas *taken away.*

Enters Raſni with his Viceroyes, Aluida and Ladies, to a banquet.

Raſni. So Viceroyes you haue pleaſde mee paſſing well,
Theſe curious cates are gratious in mine eye.
But theſe Borachious of the richeſt wine,
Make me to thinke how blythſome we will be.
Seate thée faire *Iuno* in the royall throne,
And I will ſerue thée to ſee thy face,
That ſéeding on the beautie of thy lookes,
My ſtomacke and mine eyes may both be fild.
Come Lordings ſeate you, fellow mates at feaſt,
And frolicke wags, this is a day of glée,
This banquet is for brightſome *Aluida.*
Ile haue them ſkinckt my ſtanding bowles of wine,
And no man drinke, but quaffe a full carouſe,
Vnto the health of beautious *Aluida.*
For who ſo riſeth from this feaſt not drunke,
As I am *Raſni, Niniuies* great King,
Shall die the death as traitor to my ſelfe,

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For that he ſcornes the health of *Aluida.*
K. Cili. That will I neuer do my Lord.
Therefore with fauour, fortune to your grace,
Carowſe vnto the health of *Aluida.*
Raſni. Gramercie Lording, here I take thy pledge.
And *Crcete* to thée a bowle of Gréekiſh wine,
Here to the health of *Aluida.*
Creete. Let come my Lord, Iack ſcincker fill it ful,
I pledge vnto the health of heauenly *Aluida.*
Raſni. Vaſſals attendant on our royall feaſts,
Drinke you I ſay vnto my louers health,
Let none that is in *Raſnes* royall Court,
Go this night ſafe and ſober to his bed.

Enters the Clowne.

Clowne. This way he is, and here will I ſpeake with him.
Lord. Fellow, whither preſſeſt thou?
Clowne. I preſſe no bodie ſir, I am going to ſpeake with a friend of mine.
Lord. Why ſlaue, here is none but the king and his Vice-royes.
Clowne. The King, marry ſir he is the man I would ſpeake withall.
Lord. why calſt him a friend of thine?
Clowne. I marry do I ſir, for if he be not my friend, ile make him my friend, ere he and I paſſe.
Lord. Away vaſſaile be gone, thou ſpeake vnto the king.
Clowne. I marry will I ſir, and if he were a King of veluet, I will talke to him.
Raſni. Whats the matter there, what noiſe is that?
Clowne. A boone my Liege, a boone my Liege.
Raſni. What is it that great *Raſni* will not grant
This day, vnto the meaneſt of his land?
In honour of his beautious *Aluida?*
Come hither ſwaine, what is it that thou craueſt?
Clowne. Faith ſir nothing, but to ſpeake a few ſentences to your worſhip.

Raſni.

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Raſni. Say, what is it?

Clown. I am ſure ſir you haue heard of the ſpirits that walke in the Citie here.

Raſni. I, what of that?

Clown. Truly ſir, I haue an oration to tel you of one of them, and this it is.

Alui. Why goeſt not forward with thy tale?

Clowne. Faith miſtreſſe, I féele an imperfection in my voice, a diſeaſe that often troubles mee, but alaſſe, eaſily mended, a cup of Ale, or a cup of Wine, will ſerue the turne.

Alui. Fill him a bowle, and let him want no drinke.

Clowne. O what a pretious word was that, and let him want no drinke. Well ſir, now ile tell you ſoorth my tale. Sir as I was comming alongſt the port ryuale of *Niniuie*, there appeared to me a great diuell, and as hard fauoured a diuell as euer I ſaw: nay ſir, he was a cuckoldy diuell, for hee had hornes on his head. This diuell, marke you now, preſſeth vppon me, and ſir indéed, I charged him with my pike ſtaffe: but when that wold not ſerue, I came vpon him with *ſprytus ſantus*, why it had bin able to haue put Luciſer out of his wits, when I ſawe my charme would not ſerue, I was in ſuch a perplexitie, that ſixe penny-worth of Iuniper would not haue made the place ſwéete againe.

Alui. Why fellow wert thou ſo afraid?

Clowne. Oh miſtreſſe, had you béene there and ſéene, his very ſight had made you ſhift a cleane ſmocke, I promiſe you though I were a man, and counted a tall fellow, yet my Landreſſe calde me ſlouenly knaue the next day.

Raſni. A pleaſaunt ſlaue, forward ſirrha, on with thy tale.

Clown. Faith ſir, but I remember a word that my miſtreſſe your bed-fellow ſpoake.

Raſni. What was that fellow?

Clowne. Oh ſir, a word of comfort, a pretious word: and let him want no drinke.

Raſni. Her word is lawe: and thou ſhalt want no drinke.

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Clowne. Then ſir this diuell came vpon mee, and would not be perſwaded, but he would néeds carry me to hell, I proffered him a cup of Ale, thinking becauſe he came from ſo hotte a place, that he was thirſtie, but the diuell was not drie, and therefore the more ſory was I, well, there was no remedie, but I muſt with him to hell, and at laſt I caſt mine eye aſide, if you knew what I ſpied, you would laugh, ſir I lookt from top to toe, and he had no clouen féete. Then I ruffled vp my haire, and ſet my cap on the one ſide, & ſir grew to be a Iuſtice of peace to the diuell. At laſt in a great fume, as I am very choloricke, and ſometime ſo hotte in my fuſtin fumes, that no man can abide within twentie yards of me, I ſtart vp, and ſo bombaſted the diuell, that ſir he cried out, and ranne away.

Alui. This pleaſant knaue hath made me laugh my
Raſni, now *Aluida* begins her quaffe, (fill.
And drinkes a full carouſe vnto her King.

Raſni. I pledge my loue, as hartie as great *Ioue*
Drunke, when his *Iuno* heau'd a bowle to him.
Frolicke my Lord, let all the ſtanderds walke.
Ply it till euery man hath tane his load. (you?
How now ſirrha, what chéere: we haue no words of

Clown. Truly ſir, I was in a broune ſtudy about my miſtreſſe.

Alui. About me, for what?

Clowne. Trulie miſtreſſe, to thinke what a golden ſentence you did ſpeake: all the philoſophers in the world could not haue ſaid more: what come let him want no drinke. Oh wiſe ſpéech.

Alui. Villaines, why ſkinck you not vnto this fellow?
He makes me blyth and merry in my thoughts.
Heard you not that the King hath giuen command,
That all be drunke this day within his Court,
In quaffing to the health of *Aluida?*

Enters Ionas.

Ionas. Repent, repent, ye men of *Niniuie* repent.
The Lord hath ſpoken, and I do crie it out,
There are as yet but fortie daies remaining,
And then ſhall *Niniuie* be ouerthrowne.

Repent

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Repent ye men of *Niniuie*, repent.

Raſni. What fellow is this, that thus diſturbs our feaſts,
With outcries and alarams to repent?

Clowne. Oh ſir, tis one goodman *Ionas* that is come from *Iericho*, and ſurely I thinke hee hath ſéene ſome ſpirit by the way, and is fallen out of his wits, for he neuer leaues crying night nor day, my maiſter heard him, and he ſhut vp his ſhop, gaue me my Indenture, and he and his wife do nothing but faſt and pray.

Ionas. Repent ye men of *Niniuie*, repent.

Raſni. Come hither fellow, what art, & from whence commeſt (thou?

Ionas. Raſni, I am a Prophet of the Lord,
Sent hither by the mightie God of hoſtes,
To cry deſtruction to the *Niniuites*,
O *Niniuie*, thou harlot of the world,
I raiſe thy neighbours round about thy bounds,
To come and ſée thy filthineſſe and ſinne.
Thus ſaith the Lord, the mightie God of hoſte,
Your King loues chambering and wantonneſſe,
Whoredome and murther do diſtaine his Court,
He fauoureth couetous and drunken men.
Behold therefore all like a ſtrumpet foule,
Thou ſhalt be iudg'd and puniſht for thy crime:
The foe ſhall pierce the gates with iron rampes,
The fire ſhall quite conſume thée from aboue.
The houſes ſhall be burnt, the Infants ſlaine.
And women ſhall behold their huſbands die.
Thine eldeſt Siſter is *Lamana*.
And *Sodome* on thy right hand ſeated is.
Repent ye men of *Niniuie*, repent.
The Lord hath ſpoke, and I do crie it out.
There are as yet but fortie daies remaining,
And then ſhall *Niniuie* be ouerthrowne.

Exit. Offered.

Raſni. Staie Prophet, ſtaie.

Ionas. Diſturbe not him that ſent me,
Let me performe the meſſage of the Lord. *Exit.*

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Raſni. My ſoule is buried in the hell of thoughts.
Ah *Aluida,* I looke on thée with ſhame.
My Lords on ſuddaine fixe their eyes on ground,
As if diſmayd to looke vpon the heauens.
Hence *Magi,* who haue flattered me in ſinne.

Exit. His Sages.

Horror of minde, diſturbance of my ſoule,
Makes me agaſt, for *Niniuies* miſhap.
Lords ſée proclaym'd, yea ſée it ſtraight proclaim'd,
That man and beaſt, the woman and her childe,
For fortie daies in ſacke and aſhes ſaſt,
Perhaps the Lord will yeeld and pittie vs.
Beare hence theſe wretched blandiſhments of ſinne,
And bring me ſackcloth to attire your King.
Away with pompe, my ſoule is full of woe:
In pittie looke on *Niniuie,* O God.

Exit. A man.

Alui. Aſſaild with ſhame, with horror ouerborne,
To ſorrowes ſold, all guiltie of our ſinne.
Come Ladies come, let vs prepare to pray,
Ah-laſſe, how dare we looke on heauenly light,
That haue diſpiſde the maker of the ſame?
How may we hope for mercie from aboue,
That ſtill deſpiſe the warnings from aboue?
Woes me, my conſcience is a heauie foe.
O patron of the poore oppreſt with ſinne,
Looke, looke on me, that now for pittie craue,
Aſſaild with ſhame, with horror ouerborne,
To ſorrow ſold, all guiltie of our ſinne.
Come Ladies come, let vs prepare to pray.

Exeunt.

Enter the Vſurer, ſolus, *with a halter in one hand, a dagger in the other.*

Vſurer. Groning in conſcience, burdened with my (crimes,
The hell of ſorrow haunts me vp and downe.

Tread

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Tread where I liſt, mée-thinkes the bléeding ghoſtes
Of thoſe whom my corruption brought to noughts,
Do ſerue for ſtumbling blocks before my ſteppes.
The fatherleſſe and widow wrongd by me.
The poore oppreſſed by my vſurie,
Mee-thinkes I ſée their hands reard vp to heauen,
To crie for vengeance of my couetouſneſſe.
Where ſo I walke, Ile ſigh and ſhun my way.
Thus am I made a monſter of the world,
Hell gapes for me, heauen will not hold my ſoule.
You mountaines ſhrowde me from the God of truth.
Mée-thinkes I ſée him ſit to iudge the earth.
Sée how he blots me out of the booke of life.
Oh burthen more then *Atna* that I beare.
Couer me hills, and ſhroude me from the Lord.
Swallow me *Licas*, ſhield me from the Lord.
In life no peace: each murmuring that I heare,
Mée-thinkes the ſentence of damnation ſoundes,
Die reprobate, and hie thée hence to hell.

The euill angell tempteth him, offering the knife and rope.

What fiend is this that tempts me to the death?
What is my death the harbour of my reſt?
Theu let me die: what ſecond charge is this?
Mée-thinke, I heare a voice amidſt mine eares,
That bids me ſtaie: and tels me that the Lord
Is mercifull to thoſe that do repent.
May I repent? oh thou my doubtfull ſoule?
Thou maiſt repent, the iudge is mercifull.
Hence tooles of wrath, ſtales of temptation,
For I will pray and ſigh vnto the Lord.
In ſackcloth will I ſigh, and faſting pray:
O Lord in rigor looke not on my ſinnes.

He ſits him down in ſack-cloathes, his hands and eyes reared to heauen.

Enters

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Enters Aluida with her Ladies, with diſpierſed lookes.

Alui. Come mournfull dames lay off your brodred locks,
And on your ſhoulders ſpread diſpierſed haires,
Let voice of muſicke ceaſe, where ſorrow dwels.
Cloathed in ſackcloaths, ſigh your ſinnes with me.
Bemone your pride, bewaile your lawleſſe luſts,
With faſting mortifie your pampered loines:
Oh thinke vpon the horrour of your ſinnes.
Think, think, with me, the burthen of your blames,
Woe to thy pompe, fall, beautie, fading flowre,
Blaſted by age, by ſickneſſe, and by death.
Woe to our painted chéekes, our curious oyles,
Our rich array, that foſtered vs in ſinne.
Woe to our idle thoughts that wound our ſoules.
Oh would to God, all nations might receiue,
A good example by our gréeuous fall. (dwels,
Ladies. You that are planted there where pleaſure
And thinkes your pompe as great as *Niniuies*,
May fall for ſinne as *Niniuie* doth now.
Alui. Mourn, mourn, let moane be all your melodie,
And pray with me, and I will pray for all.
Lord. O Lord of heauen forgiue vs our miſdéeds.
Ladies. O Lord of heauen forgiue vs our miſdéeds.
Vſurer. O Lord of light forgiue me my miſdéeds.

Enters Raſni, the kings of Aſſiria, with his nobles in ſackcloath.

K. Cilicia. Be not ſo ouercome with gréeſe O king,
Leaſt you indanger life by ſorrowing ſo.
Raſni. King of *Cilicia*, ſhould I ceaſe my gréefe,
Where as my ſwarming ſinnes aflict my ſoule?
Vaine man know, this my burthen greater is,
Then euery priuate ſubiect in my land:
My life hath béene a loadſtarre vnto them,
To guide them in the laborinth of blame,
Thus I haue taught them for to do amiſſe:

Then

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Then muſt I wéepe my fréende for their amiſſe,
The fall of *Niniuie* is wrought by me:
I haue maintaind this Citie in her ſhame.
I haue contem'd the warnings from aboue.
I haue vpholden inceſt, rape, and ſpoile.
Tis I that wrought thy ſinne, muſt wéepe thy ſinne.
Oh had I teares like to the ſiluer ſtreames,
That from the *Alpine* Mountaines ſwéetly ſtreame,
Or had I ſighes the treaſures of remorſe,
As plentifull as *Æolus* hath blaſts,
I then would tempt the heauens with my laments,
And pierce the throane of mercy by my ſighes.
K. Cil. Heauens are prepitious vnto faithful praiers.
Raſni. But after our repent, we muſt lament:
Leaſt that a worſer miſchiefe doth befall.
Oh pray, perhaps the Lord will pitie vs.
Oh God of truth both mercifull and iuſt,
Behold repentant men with pitious eyes,
We waile the life that we haue led before.
Oh pardon Lord, O pitie *Niniuie.*
Omnes. O pardon Lord, O pitie *Niniuie.*
Raſni. Let not the Infants dallying on the tent,
For fathers ſinnes in iudgement be oppreſt.
K. Cil. Let not the painfull mothers big with child,
The innocents be puniſht for our ſinne.
Raſni. O pardon Lord, O pittie *Niniuie.*
Omnes. O pardon Lord, O pittie *Niniuie.*
Raſni. O Lord of heauen, the virgins wéepe to thée.
The couetous man ſorie for his ſinne.
The Prince and poore, all pray before thy throane.
And wilt thou then be wroth with *Niniuie?*
K. Cil. Giue truce to praier O king, and reſt a ſpace.
Raſni. Giue truce to praiers, when times require no truce?
No Princes no. Let all our ſubiects hie
Vnto our temples, where on humbled knées,
I will exſpect ſome mercy from aboue. *Enter the temple* Omnes.

Enters Ionas, ſolus.

Ionas. This is the day wherein the Lord hath ſaid.

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A looking Glaſſe, for

That *Niniuie* ſhall quite be ouerthrowne.
This is the day of horror and miſhap,
Fatall vnto the curſed *Niniuites.*
Theſe ſtately Towers ſhall in thy watery bounds,
Swift flowing *Licas* find their burials,
Theſe pallaces the pride of *Aſſurs* kings,
Shall be the bowres of deſolation,
Where as the ſollitary bird ſhall ſing,
And Tygers traine their yoong ones to their neſt.
O all ye nations bounded by the Weſt,
Ye happie Iles, where Prophets do abound,
Ye Cities famous in the weſterne world,
Make *Niniuie* a preſident for you.
Leaue leaud deſires, leaue couetous delights.
Flie vſurie, let whoredome be exilde,
Leaſt you with *Niniuie* be ouerthrowne.
Loe how the ſunnes inflamed torch preuailes,
Scorching the parched furrowes of the earth.
Here will I ſit me downe and fixe mine eye
Vpon the ruines of yon wretched Towne,
And lo a pleaſant ſhade, a ſpreading vine,
To ſhelter *Ionas* in this ſunny heate,
What meanes my God, the day is done end ſpent.
Lord ſhall my Prophecie be brought to nought?
When falles the fire? when will the iudge be wroth?
I pray thée Lord remember what I ſaid,
When I was yet within my country land,
Iehouah is too mercifull I feare.
O let me flie before a Prophet fault,
For thou art mercifull the Lord my God,
Full of compaſſion and ſufferance,
And doeſt repent in taking puniſhment.
Why ſtaies thy hand? O Lord firſt take my life,
Before my Propheſie be brought to noughts.
Ah he is wroth, behold the gladſome vine
That did defend me from the ſunny heate,
Is withered quite, and ſwallowed by a Serpent.

A ſerpent deuoureth the vine.

Now

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Now furious *Phlegon* triumphs on my browes,
And heate preuailes, and I am faint in heart.

Enters the Angell.

Angell. Art thou ſo angry *Ionas?* tell me why?
Ionas. Iehouah, I with burning heate am plungd,
And ſhadowed onely by a ſilly vine.
Behold a Serpent hath deuoured it.
And lo the ſunne incenſt by Eaſterne winde,
Afflicts me with *Cariculer* aſpect,
Would God that I might die, for well I wot,
Twere better I were dead, then reſt aliue.
Angell. Ionas art thou ſo angry for the vine,
Ionas. Yea I am angry to the death my God.
Angell. Thou haſt compaſſion *Ionas* on a vine,
On which thou neuer labour didſt beſtow,
Thou neuer gaueſt it life or power to grow,
Bud ſuddainly it ſprnng and ſuddainly dide.
And ſhould not I haue great compaſſion
On *Niniuie* the Citie of the Lord,
Wherein there are a hundred thouſand ſoules,
And twentie thouſand infants that ne wot
The right hand from the left, beſides much cattle.
Oh *Ionas,* looke into their Temples now,
And ſée the true contrition of their King:
The ſubiects teares, the ſinners true remorſe.
Then from the Lord, proclaime a mercie day,
For he is pittifull as he is iuſt.

Exit, Angelus.

Ionas. I go my God to finiſh thy command,
Oh who can tell the wonders of my God:
Or talke his praiſes with a feruent toong.
He bringeth downe to hell, and lifts to heauen.
He drawes the yoake of bondage from the iuſt,
And lookes vpon the Heathen with piteous eyes,
To him all praiſe and honour be aſcribed.
Oh who can tell the wonders of my God,
He makes the infant to proclaime his truth,

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The aſſe to ſpeake, to ſaue the Prophets life.
The earth and ſea to yéeld increaſe for man.
Who can deſcribe the compaſſe of his power?
Or teſtifie in termes his endleſſe might?
My rauiſht ſpright, oh whither doeſt thou wend?
Go and proclaime the mercy of my God.
Relieue the carefull hearted *Niniuites*.
And as thou weart the meſſenger of death,
Go bring glad tydings of recouered grace.

Enters Adam ſolus, with a bottle of beer in one ſhop, and a great peece of beefe in an other.

Wel good-man *Ionas*, I would you had neuer come from *Iury* to this Country, you haue made me looke like a leane rib of roaſt béefe, or like the pićture of lent, painted vpon a read-herings cob. Alaſſe maiſters, we are commanded by the proclamation to faſt and pray, by my troth I could prettely ſo, ſo, away with praying, but for faſting, why tis ſo contrary to my nature, that I had rather ſuffer a ſhort hanging, then a long faſting. Marke me, the words be theſe. Thou ſhalt take no maner of foode for ſo many daies. I had as léeue he ſhould haue ſaid, thou ſhalt hang thy ſelfe for ſo many daies. And yet in faith I néed not finde fault with the proclamation, for I haue a buttry, and a pantry, and a kitchin, about me, for proofe, *Ecce ſignum*, this right ſlop is my pantry, behold a manchet, this place is my kitchin, for loe a peece of béefe. Oh let me repeat that ſwéet word againe: For loe a péece of béef. This is my buttry, for ſée, ſée, my friends, to my great ioy, a bottle of béere. Thus alaſſe, I make ſhift to weare out this faſting, I driue away the time, but there go Searchers about to ſeeke if any man breakes the Kings command. Oh here they be, in with your vićtuals *Adam*.

Enters two Searchers.

1. *Searcher*. How duly the men of *Niniuie* kéep the proclamation, how are they armde to repentance? we haue ſearcht through the whole Citie & haue not as yet found one that breaks the faſt.

2. *Sear*. The ſigne of the more grace, but ſtaie, here ſits one mée thinkes at his praiers, let vs ſée who it is.

1. *Sear*. Tis *Adam*, the Smithes man, how now *Adam*.

Adam. Trouble me not, thou ſhalt take no maner of foode, but faſt

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faſt and pray.

1. *Sear.* How deuoutly he ſits at his oryſions, but ſtay, mée-thinkes I féele a ſmell of ſome meate or bread about him.

2. *Sear.* So thinkes me too, you ſirrha, what victuals haue you about you?

Adam. Victuals! Oh horrible blaſphemie! Hinder me not of my praier, nor driue me not into a chollor, victualles / why hardſt thou not the ſentence, thou ſhalt take no foode but faſt and pray?

2. *Sear.* Truth ſo it ſhould be, but me-thinkes I ſmell meate about thée.

Adam. About me my friends, theſe words are actions in the Caſe, about me, No, no: hang thoſe gluttons that cannot faſt and pray.

1. *Sear.* Well, for all your words, we muſt ſearch you.

Adam. Search me, take héed what you do, my hoſe are my caſtles, tis burglary if you breake ope a ſlop, no officer muſt lift vp an iron hatch, take heede my ſlops are iron.

2. *Sear.* Oh villaine, ſée how he hath gotten victailes, bread, béefe, and béere, where the King commanded vpon paine of death none ſhould eate for ſo many daies, no not the ſucking infant.

Adam. Alaſſe ſir, this is nothing but a *modicum non necet vt medicus daret*, why ſir, a bit to comfort my ſtomacke.

1. *Sear.* Villaine thou ſhalt be hangd for it.

Adam. Theſe are your words, I ſhall be hangd for it, but firſt anſwer me to this queſtion, how many daies haue we to faſt ſtil?

2. *Sear.* Fiue daies.

Adam. Fiue daies, a long time, then I muſt be hangd?

1. *Sear.* I marry muſt thou.

Adam. I am your man, I am for you ſir, for I had rather be hangd, thē abide ſo long a faſt, what fiue daies? come ile vntruſſe, is your halter and the gallowes, the ladder, and all ſuch furniture in readineſſe?

1. *Sear.* I warrant thée, ſhalt want none of theſe.

Adam. But heare you, muſt I be hangd?

1. *Sear.* I marry.

Adam. And for eating of meate, then friends, know ye by theſe preſents, I will eate vp all my meate, and drink vp all my drinke, for it ſhall neuer be ſaid, I was hangd with an emptie ſtomack.

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1. *Sear.* Come away knaue, wilt thou ſtand fëeding now?

Adam. If you be haſtie, hang your ſelfe an houre while I come to you, for ſurely I will eate vp my meate.

2. *Sear.* Come lets draw him away perforce.

Adam. You ſay there is fiue daies yet to faſt, theſe are your words.

2. *Sear.* I ſir.

Adam. I am for you, come lets away, and yet let me be put in the Chronicles. *(ded.*

Enter Ionas, Raſni, Aluida, kings of Cilicia, others royally attē-

Ionas. Come carefull King, caſt off thy mourfull weedes,
Exchange thy cloudie lookes to ſmoothed ſmiles,
Thy teares haue pierc'd the pitious throane of grace,
Thy ſighes like *Imence* pleaſing to the Lord:
Haue bene peace-offerings for thy former pride.
Reioyce and praiſe his name that gaue thee peace.
And you faire Nymphs, ye louely *Niniuites*,
Since you haue wept and faſted for the Lord,
He gratiouſly haue tempered his reuenge,
Beware henceſoorth to tempt him anymore,
Let not the niceneſſe of your beautious lookes,
Ingraft in you a high preſuming mind e,
For thoſe that climbe, he caſteth to the ground,
And they that humble be, he lifts aloft.

Raſni. Lowly I bend with awfull bent of eye,
Before the dread *Iehouah*, God of hoſte,
Deſpiſing all prophane deuice of man,
Thoſe luſtfull lures that whilome led awry,
My wanton eyes ſhall wound my heart no more:
And ſhe whoſe youth in dalliance I abuſ'd,
Shall now at laſt become my wedlocke mate.
Faire *Aluida* looke not ſo woe begone:
If for thy ſinne thy ſorrow do excéed,
Bleſſed be thou, come with thy holy band,
Lets knit a knot to ſalue our former ſhame.

Alui. With bluſhing lookes betokening my remorſe,
I lowly yéeld my King to thy beheſt,
So as this man of God ſhall thinke it good.

Ionas. Woman, amends m ay neuer come too late.

I will

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I will thou practiſe goodneſſe, & vertuouſneſſe,
The God of heauen when ſinners do repent,
Doth more reioyce then in ten thouſand iuſt.
Raſni. Then witneſſe holie Prophet our accord.
Alui. Plight in the preſence of the Lord thy God.
Ionas. Bleſt may you be, like to the flouring ſheaues
That plaie with gentle windes in ſummer tide,
Like Oliue branches let your children ſpred:
And as the Pines in loftie *Libanon*,
Or as the Kids that féed on *Lepher* plaines,
So be the ſéede and offſprings of your loines,
Enters the Vſurer, Gentleman, and Alcon.
Vſurer. Come foorth my fréends, whom wittingly I (wrongd,
Before this man of God, receiue your due,
Before our king I meane to make my peace.
Ionas, behold in ſigne of my remorſe,
I heare reſtore into theſe poore mens hands,
Their goods which I vniuſtly haue retaind,
And may the heauens ſo pardon my miſdéeds,
As I am penitent for my offence.
Thraſi. And what through want, from others I pur- (loynd,
Behold O King, I proffer forth thy throane.
To be reſtored to ſuch as owe the ſame.
Ionas. A vertuous déed pleaſing to God and man,
Would God all Cities drowned in like ſhame,
Would take example of theſe *Niniuites.*
Raſni. Such be the fruites of *Niniuies* repent,
And ſuch for euer may our dealings be,
That he that cald vs home in height of ſinne,
May ſmile to ſée our heartie penitence.
Viceroyes proclaime a faſt vnto the Lord,
Let *Iſraels* God be honoured in our land.
Let all occaſion of corruption die.
For who ſhall fault therein, ſhall ſuffer death.
Beare witneſſe God, of my vnfained zeale,
Come holy man, as thou ſhalt counſaile me,
My Court and Citie ſhall reformed be.

Exeunt.
Ionas.

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Ionas. Wend on in peace, and proſecute this courſe,
You Ilanders on whom the milder aire
Doth ſwéetly breath the balme of kinde increaſe:
Whoſe lands are fatned with the deawe of heauen,
And made more fruitfull then *Actean* plaines.
You whom delitious pleaſures dandle ſoft:
Whoſe eyes are blinded with ſecuritie,
Vnmaſke your ſelues, caſt error cleane aſide.
O London, mayden of the miſtreſſe Ile,
Wrapt in the foldes and ſwathing cloutes of ſhame.
In thee more ſinnes then *Niniuie* containes.
Contempt of God, diſpight of reuerend age.
Neglect of law, deſire to wrong the poore:
Corruption, whordome, drunkenneſſe, and pride.
Swolne are thy brows with impudence and ſhame.
O proud adulterous glorie of the Weſt,
Thy neighbors burns, yet doeſt thou feare no fire.
Thy Preachers crie, yet doeſt thou ſtop thine eares.
The larum rings, yet ſléepeſt thou ſecure.
London awake, for feare the Lord do frowne,
I ſet a looking Glaſſe before thine eyes.
O turne, O turne, with wéeping to the Lord,
And thinke the praiers and vertues of thy Quéene,
Defers the plague, which otherwiſe would fall.
Repent O London, leaſt for thine offence,
Thy ſhepheard faile, whom mightie God preſerue,
That ſhe may bide the pillar of his Church,
Againſt the ſtormes of Romiſh Antichriſt:
The hand of mercy ouerſhead her head,
And let all faithfull ſubiects ſay, *Amen.*

FINIS.

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A TREATISE of the Plague:

Containing the nature, ſignes, and accidents of the ſame, with the certaine and abſolute cure of the Feuers, Botches and Carbuncles that raigne in theſe times: And aboue all things moſt ſingular Experiments and preſeruatiues in the ſame, gathered by the obſeruation of diuers worthy Trauailers, and ſelected out of the writings of the beſt learned Phiſitians in this age.

By Thomas Lodge, Doctor in Phiſicke.



LONDON
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1603.

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TO THE RIGHT
HONORABLE THE LORD
Maior, and to the Right Worſhipfull
the Aldermen and Sheriffes of the
Citie of London.

TWo cauſes (Right Honourable and Worſhipfull) haue moued me to publiſh this preſent Treatiſe of the plague; One is the duetie and loue which I owe to this Citie (wherein I was bred and brought vp, and for which (as the Orator Cicero *in his Offices, and the Philoſopher* Plato *in his Common-weale do teſtifie) euery good man ought to employ his vttermoſt indeuonr: The next is a charitable remorſe I haue conceiued to ſee my poore country-men and afflicted brethren turmoiled and attainted with the greeuous ſicknes of the Plague: and left without guide or counſaile how to ſuccour themſelues in extremitie: For where the infeſtion moſt rageth there pouertie raigneth among the Commons, which hauing no ſupplies to ſatisfie the greedie deſire of thoſe that ſhould attend them, are for the moſt part left deſolate & die without reliefe. For their ſakes haue I vndertaken this prouince to write of the plague, to the end that with a litle charge*

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a poore man may haue inſtructions by a litle reading both to know and to cure all the euil accidents that attend the diſeaſes. It reſteth in your Honor & thoſe your right Worſhipfull aſsiſtance, to haue eſpeciall care that this charitable intent of mine may be furthered by your diſcreet orders in ſuch manner that theſe bookes may be diſpearſed among thoſe families that are viſited, to the end they may finde comfort and cure by their owne hands and diligence. This is the only reward I require, as Almightie God knoweth, to whoſe mercy I commend you. From my houſe in Warwicke Lane, *this 19. of Auguſt.*

Your Honors and Worſhips
in all affection,

Thomas Lodge.

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To the curteous and friendly Reader.

THou maiſt wonder perhaps (Gentle Reader) why amongſt ſo many excellent and learned Phiſitians of this Citie, I alone haue vndertaken to anſwere the expectation of the multitude, & to beare the heauy burthen of contentious Critiques and deprauers: But when the cauſe ſhall be examined, and the reaſons conſidered, I hope to reſolue thee ſo well, as thou ſhalt haue no cauſe to condemne me: There haue beene lately certaine *Theſſali* that haue beſtowed a new Printed liuery on euery olde poſt, and promiſed ſuch myracles, as if they held the raine of deſteny in their own hands, and were able to make old *Aeſon* young againe: Amongſt theſe, one by fortune is become my neighbour, who becauſe at the firſt he vnderwrit not his billes, euery one that red them came flocking to me, coniuring me by great profers and perſwaſions to ſtore them with my promiſed preſeruatiues, and relieue their ſicke with my Cordiall waters: Theſe importunities of theirs made mee both agreeued, and amazed; agreeued, becauſe of that loathſome impoſition which was laide vppon me, to make my ſelfe vendible, (which is vnworthy a liberall & gentle minde, much more ill beſeeming a Phiſitian and

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Philoſopher, who ought not to proſtitute ſo ſacred a profeſſion ſo abiectly, but be a contemner of baſe and ſeruile deſire of mony, as *Galen* witneſſeth in his booke, *Qnod optimus medicus, idem ſit & Philoſophus:* amazed, to ſee the ignorance and error of the multitude, who dare truſt their liues to their hands who build their experiẽce on hazard of mens liues: and are troubled with the ſcab of the minde, which *Plato* in *Alcibiade* calleth *Probroſam imperitiã*, and *M. A. Natta*, in his 5. booke *de Pulchro*, voluntary ignorance. Herevpon (by the earneſt ſolicitation of my friends) and vnder a great deſire to doe good vnto my neighbors, I haue faithfully gathered out of the moſt approued Authors, (eſpecially out of certaine notes which I receiued from *Valenolaes* ſonne now Doctor of Phiſique in *Arles*, in *Prouince)* a true Methode how to knowe and cure the Plague, which freely and charitably I offer to the reliefe of thoſe who want meanes to relieue their eſtates in this time of viſitation, and the rather becauſe the world might conceiue of me in ſuch ſort, that I preferre a common good (according to *Platoes* counſell,) before all the gaping deſires of gaine and profit in this world. An other reaſon was, becauſe ſuch bookes as already are paſt abroad, are confuſedly hudled vp, without either forme or Methode, which is an vnpardonable errour in thoſe that indeuour to inſtruct others. For theſe cauſes haue I bene drawne to write and expoſe my ſelfe to mens iudgements. Now that I ſtudy not in this Treatiſe to hunt after vain-glory, God can beare me witnes, and the plain ſtile I haue vſed therein may eaſily make knowne, which

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which had I a mind to bewitch the eares and minds of the reader, might perhaps haue bin better tempered: neither haue I a ſetled purpoſe to wound other mens fame, (as all men may coniecture) ſince hauing iuſt occaſion offered me to reproue them, yet had I rather conceale that wherein they erre, then diſcouer their *Scribendi Cacoethen* (as the Poets ſaith) to their diſgrace. Truly my reſolution is to prouoke no man, and thoſe that know me inwardly of late time can witneſſe, that I reſemble the *Mauritanian* Mare (of whom *Plutarch* maketh mention) which being led to the water, & ſeeing her ſhadow therin, ſuffereth her ſelfe afterward to be ridden by Aſſes: I thanke God I haue indured wrongs, tho I haue had power to reuenge them. But becauſe my deſire is to leaue all men ſatisfied, I muſt a litle retire my ſelfe to yeeld men of worth & learning ſatisfaction in a matter wherein perhaps they might except againſt me. There is a lerned Phiſitian that hath lately writtẽ againſt *Amuteles* or cakes of *Arſenick*, who perhaps may cõceiue vnkindnes againſt me, becauſe in this Treatiſe I haue ſet downe the vſe therof as a ſoueraigne preſeruatiue againſt the Plague, where he hath condemned them; but he muſt excuſe me in this caſe, for I haue no intent to commend the ſame becauſe he condemneth it, but by reaſon of their authoritie and experience who haue bin the lights and honors of Phiſicke, as *Mercurialis* in his book *de Venenis*, chap. 13. *Capiuachius* in his book *de Febribus* chap. 13. & *Heurinus* in his booke *de Febribus*, chap. 19. *Valeriola* and diuers others, who by vniforme conſent do allow the ſame either worne vnder the armes

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arme pittes, or about the region of the heart, by reaſon that by a certaine ſimilitude one venome draweth an other with it, as *Arſenick*, which voideth the poiſon of the Plague inſenſibly, *Quod venenum & corpore attrahat & tota forma, & ratione caliditatis.* This *Antipathie* in *Arſenick* experience doth allow, authoritie doth confirme, and reaſon (which is an other of the feete whereon Phiſicke walketh as *Galen* teſtifieth) doth aſſiſt it, which he may eaſily perceiue that readeth *Mercurialis*, in the place afore alledged. But for that I intend onely to iuſtifie mine owne actes & not to impugne others, let this ſuffice. And to conclude, if any man in the ripeneſſe of his iudgement be more *oculatus* in this cauſe, then either theſe Fathers of Phiſicke or my ſelfe am, I enuy him not, but leaue him to his better thoughts, till I may be more fully ſatisfied. Thus committing you to him on whoſe mercy I depend, I take my leaue of the gentle Reader, deſiring no other reward at thy hands but a fewe deuout praiers for me, which I wil pay thee againe with double vſury whileſt God lendeth me life. *Vale.*

Thine in all friendſhip,

Thomas Lodge.

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The cauſes and cures of the Plague.

CHAP. I.

Of the nature and eſſence of the Plague.

THe Diuine Philoſopher PLATO (declaring vnto vs in diuers of his Dialogues, the perfect way and path, whereby we may rightly intreat, and ſkilfully procéede, in the diſcouery of any thing) ſaith, That it behoueth euery man, that indeuoureth by Art and methode to attaine the perfect knowledge of that whereof he ſtandeth in doubt, or is deſirous to inſtruct an other in any Science whatſoeuer, to begin with the definition of the ſame, without the perfect grounds and vnderſtanding whereof, nothing may be either worthily knowne, or truly explicated: (which leſſon of his, both TULLY in his Offices, and GALLEN in his Booke of the differences of ſickneſſes haue very carefully obſerued:) Since therefore in this Treatiſe of mine, I am purpoſed (by the grace and aſſiſtance of Almightie God) to manifeſt vnto you the nature, malignitie, and accidents of the Plague, to the intent and purpoſe that I may inſtruct you after what manner you may withſtand a ſickneſſe ſo greeuous, and accompanied with ſo diuers and dangerous accidents, by thoſe meanes and medicines, which God of his mercy hath left vs, by the noble Art of Phiſicke, it ſhall not be amiſſe, if for your better vnderſtanding what the plague is, I take my beginning from the definition

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of the ſame. But before I proſecute this my intended purpoſe, let vs inuocate and call vpon that diuine bountie, from whoſe fountaine-head of mercy euery good and gracious benefit is deriued, that it will pleaſe him to aſſiſt this my labor, and charitable intent, and ſo to order the ſcope of my indeuour, that it may redound to his eternall glory, our neighbours comfort, and the ſpeciall benefite of our whole Countrey: which being now vnder the fatherly correction of Almightie God, and puniſhed for our miſdéeds by his heauy hand, may thorow the admirable effects and fruites of the ſacred Art of Phiſicke, receiue preuention of their daunger, and comfort in this deſperate time of viſitation: To him therfore king of kings, inuiſible, and onely wiſe, be all honor, maieſtie and dominion, now and for euer, Amen.

The Plague then (as GALEN witneſſeth, is a pernicious and daungerous *Epidemie*, (that is to ſay, a generall, or popular ſickneſſe) which violently rauiſheth all men for the moſt part to death, without reſpect or exception of age, ſexe, complexion, gouernment in life, or particular condition whatſoeuer: And therefore is it worthily called pernicious, becauſe there can be nothing more daungerous then the ſame, which by the malignitie and violence therof, inforceth ſodaine death, and by the proper nature, proprietie and contrarietie it hath with our bodies, killeth mankind no leſſe readily, then violently. But that you may more exactly vnderſtand what y^e^ plague is, you ought to note that there are diuers ſorts of ſickneſſes; that is to ſay *Epidemick*, *Endemick* plague, and priuate diſeaſe, (as GALEN witneſſeth in diuers places:) An *Epidemick* plague, is a common and popular ſickneſſe, hapning in ſome region, or countrey, at a certaine time, cauſed by a certaine indiſpoſition of the aire, or waters of the ſame region, producing in all ſorts of people, one and the ſame kind of ſickneſſe; as namely burning Feuers, Tertian Agues, Opthalimes, or inflammation of the tunicle of the eies, Carbuncles, or Collicks, or general and gréeuous coughes, accompanied with ſhortnes of breath, or diſenteries, or fluxes of blood, which vniuerſally and very often times raigne in ſome countries about the end

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of ſommer: All which ſickneſſes when as they are common in any particular place or region, are called *Endemick*, which is as much to ſay, as ſickneſſes happening publikely & popularly in the ſame region or country, by a certaine euil qualitie of the aire that raigneth therein, and produceth ſuch like infirmities in mens bodies. For as both GALEN and the diuine olde man HYPOCRATES do teſtifie, euery ſickneſſe that procéedeth from the aire infected with a venemous qualitie, that is the cauſe which produceth and begetteth the ſame, is in his eſſence *Epidemick*, popular, and peſtilentiall. Thus farre according to the fathers of Phificke haue I truly diſcouered what *Epidemick* is. *Endemick* is a common ſickneſſe, and yet for all that proper to ſome one country or region: which is as much to ſay, as a regional, or prouincial ſickneſſe: For there are certain regions and places which by a peculiar propertie in themſelues engender certaine kindes of infirmities, which are particular only to the inhabitants of that region, either by occaſion of the aire, or the waters in that country. As in the new found land (diſcouered by the Portugalls and Spaniards) in that Iland which is called *Hiſpaniola*, and other places of *India*, there raigne certaine puſtules or broad ſcabs, (not much vnlike the French poxes) wherewith almoſt all the inhabitants of the country are infected, the remedy whereof they haue gathered from the infuſion of the wood of *Guaiacum*, whence the vſe thereof with very fruitfull ſucceſſe hath bene diſcouered and proued forcible here in *Europe*. In *Sauoy* and the valley of *Lucernes*, the moſt part of the inhabitants haue a ſwelling in the throate. In *Pouille* and *Calabria*, for the moſt part all the inhabitants haue y^e^ Iaundis. And ſuch ſickneſſes as are theſe, are called *Endemiques*, prouintiall or regionall infirmities, yet for all that they are not to be accounted peſtilentiall or contagious: The Plague as I haue ſaid, is a pernicious *Epidomie*, that is to ſay, a common and popular ſickneſſe, which is both contagious & mortall. A priuate ſickneſſe is that which is particular & proper to any one in priuate, procéeding from particular indiſpoſition of the body of him that is attainted, or by reaſon of ſome diſorderly dyet by him obſerued, or rather by ſome

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exceſſe committed by him, or through the corruption of the humours in his bodie, yet not contagious; but ſuch an infirmitie as neither is free from daunger, nor exempted from mortalitie. Theſe are the differences of ſuch ſickneſſes as ſerue for our purpoſes to declare the nature of the Plague, which in her proper ſignification is a popular and contagious ſickneſſe, for the moſt part mortall, wherein vſually there appeare certaine Tumors, Carbuncles, or ſpottes, which the common people call Gods tokens: which Plague procéedeth from the venemous corruption of the humors and ſpirits of the body, infected by the attraction of corrupted aire, or infection of euil vapours, which haue the propertie to alter mans bodie, and poyſon his ſpirits after a ſtraunge and daungerous qualitie, contrary and mortall enemy to the vitall ſpirits, which haue their reſidence in the heart: by reaſon whereof it ſuddainly rauiſheth & ſhortly cutteth off mans life, who for the moſt part is attainted with ſuch a venemous contagion: And for that we haue ſaide that the plague is a popular and contagious ſickneſſe, it ſhall not be amiſſe to declare and plainly diſcouer, what theſe wordes *Popular*, and *Contagious*, do ſignifie. *Popular* and *Epidemich*, haue one and the ſame ſignification; that is to ſay, a ſickneſſe common vnto all people, or to the moſte part of them. *Contagion*, is an euil qualitie in a bodie, communicated vnto an other by touch, engendring one and the ſame diſpoſition in him to whom it is communicated. So as he that is firſt of all attainted or rauiſhed with ſuch a qualitie, is called contagious and infected. For very properly is he reputed infectious, that hath in himſelfe an euil, malignant, venemous, or vitious diſpoſition, which may de imparted and beſtowed on an other by touch, producing the ſame and as daungerous effect in him to whom it is communicated, as in him that firſt communicateth and ſpreddeth the infection. This ſickneſſe of the Plague is commonly engendred of an infection of the Aire, altered with a venemous vapour, diſpearſed and ſowed in the ſame, by the attraction and participation whereof, this dangerous and deadly infirmitie is produced and planted in vs, which Almightie

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Almightie God as the rodde of his rigor and iuſtice, and for the amendment of our ſinnes ſendeth downe vppon vs, as it is written in *Leuiticus* the 26. Chapter, and in *Deuteronomy* the 28. *If you obſerue not my Commaundements ſaith our Lord, I will extinguiſh you by the Plague which ſhall conſume you.* To the like effect is that of CELSUS (a man of famous memorie amongſt our Phiſitions) who very learnedly ſaith, that all ſtraunge ſickneſſes befall mortall men, by reaſon of the wrath and diſpleaſure of the Goddes, and that the neceſſary meanes to finde recouery and remedie for the ſame, is to haue recourſe vnto them by interceſſion and prayers. The ſame alſo teſtifieth HOMER (the ſoueraigne of all diuine Science & Poeticall perfection) in the firſt booke of his *Iliades.* Since therefore it is euident by the teſtimonies abouesaid, that the Plague is a manifeſt ſigne of the wrath of God conceiued againſt vs, the firſt and moſt wholeſome remedie is to haue recourſe vnto him, who is the Father of mercy, and ſoueraign Phiſition of all infirmities, imploring his grace and mercy, by faſtings, praiers, and ſupplications, by almeſdéeds, good works, and amendment of life, to the ende we may appeaſe and pacifie his wrath, and reconcile our ſelues vnto him, and obtaine his grace and mercy, according to the example of penitent DAUID, and the contrite *Niniuites.* In imitation of whome, if we ſhall haue our recourſe vnto his mercy ſeat, we may reſt aſſured that he will beholde vs with his eye of pittie, and graunt vs both health of ſoule and bodie, according vnto his promiſes made vnto thoſe who call vpon him in humilitie and ſinceritie of hart and conſcience. Sée here the firſt rule.

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CHAP. II.

Of the cauſes of the Plague.

THoſe ſickneſſes which are contagious and peſtilent (euen as al other kinds of infirmities) haue their cauſes. For nothing may produce without an efficient cauſe that bringeth the ſame to effect: The Plague then hath his originall & producing cauſes, from whence ſhée taketh originall beginning: and is engendred by a certaine and more ſecret meanes then all other ſickneſſes. For, for the moſt part the cauſes of priuate ſickneſſes which are not infectious, are either to great repletion, or a generall deprauation of the humours which are in the body, or obſtruction, or binding, or putrifaction, as GALEN in his Booke, *(Of the Cauſes of ſickneſſes)* hath very learnedly written. But the Plague hath none of theſe aboue mentioned cauſes, but only contagious and peſtilent: yet notwithſtanding together with theſe cauſes of repletion, Cachochimie, obſtruction, & putrifaction, the Plague may bée annexed and vnited; but yet in ſuch ſort, as they be not the proper reputed cauſes which ingender the Plague, for then if y^t^ ſhould follow, all ſickneſſes accompanied with ſuch like cauſes might be reputed peſtilentiall, which were both vntrue and abſurde: It behooueth vs therefore, to finde out a proper and continent cauſe of the Plague, and ſuch like contagious infirmities. Let vs then conclude with GALEN, in his Booke *Of Treacle, to* PISO, *and* PAMPHILIANUS, that all peſtilentiall ſickneſſes, as from the proper cauſe, are ingendred from the ayre, depraued and altered in his ſubſtance, by a certaine vicious mixture of corrupted and ſtrange vapours, contrary to the life of man, and corrupting the vitall ſpirit: which vnkindly excretion ſowed in the ayre, and infecting the ſame, communicateth vnto vs by our continuall alteration of the ſame, the venome which poyſoneth vs.

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The ready and ſpéedy chaunges, ſaith GALEN, which happen in the ayre, through the euill corruption of the ſame, produce the Plague; which like a rauiſhing beaſt depopulateth and deſtroyeth diuers men by death, yea whole cities, becauſe men hauing a neceſſitie to ſucke in the ayre, together with the ſame ſucke in the infection and venome: By this it appeareth that the proper and immediat cauſe which ingendreth the Plague, is the attraction and in-breathing of the ayre, infected and poiſoned with a certaine venemous vapour, contrary to the nature of man. To his effect before his time, the great M. of Phyſique, HIPOCRATES writeth thus, in his Booke *Of Humane Nature: The cauſe* (ſaith he) *of the generall peſtilence which indifferently attainteth all ſortes of men, is the ayre which we ſucke, that hath in it ſelfe a corrupt and venemous ſeede, which we draw with our in-breathing.* Now the cauſes which engender ſuch vapours in the aire, are diuers and of different kindes, for ſometimes ſuch a vapour is lifted vp into the ayre, by reaſon of the corruption & ſtench of dead and vnburied bodyes; (as in places where any great battell haue béene fought, it often falleth out, according as diuers Hiſtories teſtifie.) It is ingendred alſo through euill vapours that iſſue from the earth, or certaine Caues thereof, which yéelde foorth exhalations full of corruptions that infect the ayre, where it contracteth by an euill qualitie. It happeneth likewiſe by a loathſome ſteame, of certain Marſh in plaſhie Fennes full of mudde and durt, as alſo from diuers ſorts of Plantes, and venemous beaſtes, whoſe euill qualitie may produce ſuch an effect in the ayre. But the ancient *Phyſitians* and *Aſtrologers*, (as namely AUICEN, with diuers others) report: that the Plague hath two originals and ſources, from whence (as from a Fountaine) ſhée taketh her beginning.

The firſt is, in the indiſpoſition of the earth ouerflowed with too much moyſture, and filled with groſſe and euill vapours, which by vertue of the Sunne béeing lifted vppe into the ayre, and mixed with the ſame, corrupteth the

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the nature and complexion thereof, and engendreth a certaine indiſpoſition in the ſame contrary to our ſubſtaunce, from whence it commeth to paſſe, that they who ſucke this infected aire are in daunger to be attainted with this contagion and ſickneſſe of the Peſtilence. Eſpecially, if they be of an euil conſtitution of body, repleate with euil humours, men of vnbrideled dyet, ſanguine, and ſuch as haue large and portuall pores: They likewiſe who are weake and delicate, are men ready to be ſurpriſed and infected.

An other cauſe of the Plague ſaith AUICEN, procéedeth from the celeſtiall formes, that is to ſay, the ſtarres and their configurations and malignant aſpects, which by their influences cauſe ſuch ſickneſſes full of contagion and Peſtilence, as in generall all other Aſtrologians teſtifie: But in truth as touching mine owne opinion which is grounded vpon the diuine determination of PLATO in his *Epinomides*, and his *Timæus*, of PLOTINUS his chiefe follower, of IAMBLICHUS, PROCLUS, MERCURIUS, TRISMEGISTUS, Ariſtotle, and Auerrhois, I finde that this opinion, is both falſe and erronious; as namely, to thinke that any contagion or miſfortune, incommoditie or ſickneſſe whatſoeuer may by reaſon of the ſtarres befall man. Becauſe as PLATO witneſſeth in his Dialogue intituled *Epinomis*, The nature of the ſtarres is moſt goodly to behold, wel gouerned in their motions, and beneficiall to all liuing creatures, beſtowing on them all commodities of generation and conſeruation: If then the nature of the ſtarres be ſo good that it meriteth to be called diuine (as in the ſame place PLATO intituleth it) and yéeldeth ſo many benefites to theſe inferiour bodies: how can it be that the ſtarres infuſe ſuch infection and contagion vpon the earth and earthly creatures, whereas it is manifeſt that no cauſe can produce ſuch effects as are contrary to it ſelfe? If then the good of inferior bodies procéedeth from celeſtiall bodies, as namely the generation, production of fruites, and riping of the ſame: yea and the conſeruation of euery ones vertue (as in truth it doth): It ſhall neuer be truly and poſſibly concluded that the corruption and exter-

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extermination of bodies procéedeth from the ſtarres. And therfore ARISTOTLE very aduiſedly ſaith; That this inferiour world is very neceſſarily coupled and ioyned with the ſuperiour, to the ende that all the vertue therof might be conducted and guided by the ſame. If the ſtarres by their vertue conſerue all the creatures in this world, how can they by corruption, venome and contagion, diſſipate and deſtroy them? The ſaide PLATO alſo calleth all the Planets and ſtarres ſiſters, for their accord in good doing; and ſaith that it is a great folly in men to thinke that ſome Planets are euil and malignant, and the reſt good, whereas all are good. For as CALCIDIUS the great Platoniſt ſaith in his Commentaries vpon PLATOES *Timæus*, No euil ' may either procéed or take beginning from the heauens, be- ' cauſe in that holy place all thinges are good, and ſuch as re- ' ſemble the diuinitie, and nothing that ſauoureth of malice ' may abide and haue place: neither ſaith he, can the ſtarres ' chaunge their nature, becauſe it is ſimple and pure, neither ' can they degenerate from the ſimplicitie and puritie which by ' the Almightie power hath bene beſtowed vpon them. Why ' then ſhall we attribute vnto them a malignant, peſtilent, and contagious qualitie, and ſuch as rauiſheth and ſpoyleth all liuing creatures by a venemous and peſtilent influence? For if contagion be as badde a thing as may be (as in truth it is) the moſt diſordinate and contrary to nature, or rather enemy to life) the ſource and originall of which contagion, is nothing but very infirmitie, putrifaction and corruption in matter, how dare we attribute to the ſtarres & heauen (which is the beginning of all generation) ſuch an erroneous and vnnaturall accident? Wheras the Planets are Celeſtiall bodies, well diſpoſed, powerfull, without vice, corruption, or matter, ſubiect or inclining to any contagion: And therefore AUERROIS the chiefe Commenter vpon ARISTOTLE ſaith; That whoſoeuer ' beléeueth that *Mars* or any other Planet diſpoſed in any ſort ' whatſoeuer, doth hurt to any inferiour bodies; the ſame man ' in ſooth beléeueth ſuch things as are eſtraunged from all Philo- ' ſophie. And the ſame Author vpon the ninth of ARISTOTLES '

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' *Metaphiſiques*, ſaith; that the Celeſtiall bodies which are ' the beginning of all things are eternall, and haue neither euil ' error or corruption in them; for corruption is of the order of ' ſuch things as are euil. And therefore ſaith he, it is impoſſible to know that which the Aſtronomers ſay, that there are ſome fortunate, and ſome vnfortunate ſtarres, but this only may be knowne, that whereas all of them are good, that ſome of them are better then other ſome. Behold here the worthy and true opinion of this excellent Philoſopher, which before him (in as much as concerneth the firſt part of this ſentence) ARISTOTLE in the ninth of his *Phiſiques*, Chapter 10. had teſtified. The wiſe Philoſopher MERCURY TRIMISGISTUS in his Dialogue intituled *Aſclepius*, ſaith; that all that which deſcendeth from heauen is generatiue; if then in reſpect of vs the influence of heauen be generatiue (as in truth it is): for as ARISTOTLE ſaith, *Sol & homo generant hominē)* it cannot any waies be poſſible that it can corrupt or cauſe the confuſion of mankinde. The like alſo is confirmed by PROCLUS, (who interpreteth vpon PLATOES booke *de Anima & Demone*,) The Celeſtiall bodies (ſaith he) by a ſoueraigne harmony containe all thinges in themſelues, and perfect them, and conforme them among themſelues: and to the vniuers, If then it appeareth that the Celectiall bodies perfect all things, and both confirme & conſerue them, (as in truth they doo, and this Author witneſſeth) how can theſe engender contagion and infection in vs, which aboliſhe our perfection and integritie, and deſtroy vs by rauiſhing our liues? To ſpeake truth, as me ſéemeth it were a thing impoſſible. For it is contrary to the nature of contagion, that it ſhould deſcend from heauen, becauſe contagion is no other thing but an infection procéeding from one vnto an other by communication of a peſtilent and infected vapour, and by this meanes if the Plague and contagion procéeded from the ſtarres, it ſhould neceſſarily follow by the definition of contagion, that the ſtarres were primarily or formerly infected, if by their influence they ſhould ſend a pernicious contagion among vs. But this in no ſort may be graunted, becauſe

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cauſe the ſtarres by being Celeſtiall bodies, pure, diuine, and eſtranged from all corruption, receiuing and containing no infection in them, being no materiall bodies apt to tranſmutation or chaunge, (as ARISTOTLE and AUERROIS in his Booke *de Cœlo est mundo*, doo learnedly alledge) cannot be capable of infection or contagion, neyther communicate it to the inferior bodies. Let vs therefore caſt off this vaine and ſottiſh opinion whereby we are induced to beléeue that the Plague procéedeth from the heauens: that is to ſay, from the influence of the ſtarres, (as by the vanitie of time we haue had inducements.) But let vs confeſſe that it procéedeth from the ſecret iudgements of God, who intendeth by this ſcourge to whip vs for our ſinnes, as it appeareth in *Leuiticus*, and *Deuteronomy*. To conclude, we ſay that the cauſe of the Plague is a malignant alteration and corruption of the ayre infecting our bodies, as it hath bene declared in the beginning of this Chapter.

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CHAP. III.

Of the ſignes of the Plague, both impendent and preſent, with the good and euil ſignes appearing in peſtiferous ſickneſſes.



He ſignes whereby a man may know the infection of the aire which threatneth vs with Peſtilent ſickneſſes, are, when as we ſée the ſame continuall and accuſtomably troubled with thicke, cloudy, moyſt, and ill ſmelling vapours, the Skie vnaccuſtomed to Northren windes, but ſollicited with Southerly blaſtes; The aire full of fogges and vapours, making a ſhowe of raine without any ſhowers: For ſuch ſignes as are of that nature engender corrupt Feuours, as ARISTOTLE ſaith in his *Probleames.* If the winter be hote and moyſt, and obſerue not his naturall temperature, and when the Spring time is very dry without raine, and notwithſtanding colde, and after for many dayes charged with Southerly windes, troubled aire, and then cleare, and afterwards ſuddainly ouercaſt, the nights colde, and the day very hotte and ſoultry, It ſignifieth that we ſhall haue an euil Plague the Sommer after. Moreouer, if at that time there appeare any increaſe of ſuch creatures as are engendred of putrifaction, as wormes of the earth, flies, gnattes, eales, ſerpents, toades, frogs, and ſuch like foretokening corruptiō and putrifaction in the earth and waters, and when the aire the ſame day chaungeth from faire to foule, and from cleare to cloudy, when the Sunne ſhineth and afterwards hideth his head in cloudes, in one and the ſame day, it is a ſigne that the temperature of the aire is altered. And when as Rats, Moules, and other creatures, (accuſtomed to liue vnder ground) forſake their holes and habitations, it is a token of corruption in the ſame, by reaſon that ſuch ſorts of creatures forſake their wonted places of aboade. And when as the Birds of the aire fall downe dead, or forſake their

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their neſts, it is a ſigne of great corruption and contagion in the ſame. Long and continuall raines, accompanied with Southerly windes, diſpoſe the ayre to ſickneſſes and putrifaction, as HIPOCRATES, and GALEN teſtifie in their *Epidemies*. When as Feuers are accompanied with ſmall Poxe, or Meſels, with ſpots, or red markes like to the biting of Fleas, it is a ſigne of a peſtilent Feuer. When the ſicke is very much tormented with the paſſion of the heart, vomitings, foundings, or weaknes, or faintnes of the hart, without great outward but vehement inward both heate and drought, with appearance of ſwellings, botches, carbuncles, and Meſels, without all queſtion he is ſeized with a peſtilential Feuer, eſpecially if diuers at the ſame time and in the ſame place are attainted with the ſame griefe: and if ſo be the partie which is infected hath frequented places both contagious and infected. Sée heere the the principall ſignes of the Plague and peſtilentiall Feuer. The euill, dangerous, and mortall ſignes in ſuch as are diſeaſed, are ſéeblenes and weaknes of the regitiue vertue of the body (which may be diſcouered by the pulſe when it is weake, vnequall, diſorderly, languiſhing and intermittent, by often *Sincopes* or foundings, alienation, and frenzie, blewneſſe and blackneſſe appearing about the ſores and carbuncles, and after their appearances the ſodaine vaniſhings of the ſame, cold in the extreame partes, and intollerable heate in the inward, vnquenchable thirſt, cõtinually foundings, vrines white and crude, or red, troubled and blacke: Colde ſwet about the forehead and face; crampes, blackneſſe in the excrements of the body, ſtench, and blewnes, the flux of the belly, with weakneſſe of the heart, ſhortnes of breath, and great ſtench of the ſame, lacke of ſléepe, and appetite to eate, profound ſléepe, chaunging of colour in the face, exchaunged to paleneſſe, blackneſſe, or blewneſſe, cogitation or great vnquietnes. All theſe ſignes betoken either certaine death or daunger thereof in the Plague; euen as contrariwiſe the contrary foretoken recouery of the ſickneſſe, by reaſon they teſtifie vpon the regitiue power and vertue of the bodie, goodneſſe of the complexion,

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and vertue of the ſame, with ſtrength of y^e^ hart. For as AVICEN ſayth: *They that are manly, and confidently beare out their ſickneſſe without any ſhowe of feare, they are thoſe which for the moſt part eſcape.* Likewiſe to haue a good appetite to ſléepe in repoſe, without diſturbance of the body, it is a good ſigne. The Botches, and Carbuncles to retaine a good colour, and without great paine to be brought to ripeneſſe and ſuppo-nation, to haue a moderate heate mayntained through all the body: The vrines, in diſgeſtion, colour, ſubſtance, & contents, to be good: To haue eaſie breathing, ſwet warme, & vniuerſall through all the body, appearing on a decretory or criticall day. All theſe ſignes appearing in the infected perſon, giue great hope of his recouery. Theſe bée the ſignes and tokens by which you may gather a ſure and vnfained iudgement of that which ſhall befall him that is attainted with the Plague.

CHAP. IIII.

A Rule and inſtruction to preſerue ſuch as be in health, from the infection.

WHen as (by the will of GOD) the contagion of the Plague is gotten into any place, Citie, or Countrey; we ought to haue an eſpeciall regard of the generall good, and by all meanes to ſtudy for their preſeruation who are in health, leaſt they fall into ſuch inconueniencie. Firſt of all, therefore it behoueth euery man to haue ſpeciall care that he frequent not any places or perſons infected, neither that hée ſuffer ſuch to breath vpon him: but as GALEN hath learnedly aduiſed, in his Booke *De Differentijs Frebrium*, Chap. 2. *Eſtrange himſelfe as farre as him lyeth, from their ſocietie.* The firſt and chiefeſt remedie then, is to chaunge the place, flie farre and returne late: HIPOCRATES, likewiſe in his Booke *De Natura humana*, ſaith: *that wee ought to forſake the place whereas a generall ſickneſſe rangeth, according to the common Prouerbe, Cito, longe, tarde.* And if neceſſitie conſtraineth vs to frequent the infected, (either to be aſſiſtant to our friends, or otherwiſe:) euery man ought to demeane

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meane himſelf in ſuch ſort that the ſick mans breath doo not attaint him: which may very eaſily be done, if a man haue y^e^ ſkill to chooſe & take the winde that properly bloweth towards the ſicke & infected, and not from the infected to the healthfull: And therefore in that caſe the healthfull ought to kéepe themſelues vnder, not ouer the winde. The firſt part of preſeruation, is to purifie and purge the ayre from all euill vapours, ſentes, ſtench, corruption, putrifaction, and euill qualitie. For which cauſe, it is neceſſary to make good fumes in our houſes, of ſwéet and wholeſome wood, as *Roſemarie*, *Iuniper*, and *Lawrell*, or *Bayes*, and to perfume the whole houſe and chambers with the fume of *Roſemary*, *Iuniper*, the parings of *Apples*, *Storax*, *Beniamin*, *Incence*, dried *Roſes*, *Lauender*, and ſuch like, both Euening and Morning. It is not amiſſe likewiſe at euery corner of the ſtréet, (at leaſt twiſe in the wéek) to make cleare and quicke Bonefires to conſume the malignant vapours of the ayre, according as ACRON the great Phiſitian, commaunded to be done during the mortall plague in *Greece*: As PAULUS ÆGINETA teſtifieth in his ſecond Booke, Chap. 35. It is good alſo to weare ſwéet ſauors and perfumes about vs, ſuch as in Winter time, are *Marcorame*, *Roſemarie*, *Storax*, *Beniamin*, or to make a Pomander after this ſort that enſueth, and to weare it about vs to ſmell too vpon all opertunities. Take of the flowers of red *Roſes*, of *Violets*, of *Buglos*, of each halfe a little handfull, of the thrée *Sanders*, of each a Dramme; of the rootes of *Angelica*, *Gentian*, and *Zedoary*, of each foure ſcruples; of white *Encens*, *Cloues*, *Nutmegs*, *Calamus*, *Aromaticus*, of each a dram, of *Storax*, *Calumit*, and red *Beniamin*, of each a dramme and a halfe, of orientall *Muske* a ſcruple, of *Amber-greece* halfe a ſcruple, of *Ladaum* infuſed in *Roſe-water* one ounce, mixe all theſe together in *Roſe-water* where in the *Gum Dragacanth* hath béene infuſed, and with a little of *Roſe-vinegar* make a paſte, of which you may forme certaine rounde Pomanders, to weare about your necke, and ſmell vnto continually. Or take of *Roſe-water* thrée ounces, of

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of white *Vinegar*, of *Roſes* ij. ounces, of white *Wine*, or pure *Malmoſie* two ſpoonfuls, of the powder of *Cloues*, of the roote of *Angelica* and *Storax* of each halfe a dramme, mixe them all together, and with this liquor it ſhall not be amiſſe to waſh your hands, bedeaw your forehead & noſtrils, and the pulces of your armes, for ſuch an odour and of ſo wholeſome a qualitie, vehemently repulceth the venome that aſſaileth the heart, and altereth the peſtilence of the ayre. It ſhall not be amiſſe likewiſe to carrie an *Angelica* roote in your mouth, or a *Gentian* or *Zedoary* roote, or elſe the rine of an *Orange*, *Lemon*, or *Pomecitron*, which as AVICEN teſtifieth haue ſoueraine effects in this caſe. The continual vſes of theſe good odors comforteth the heart and vitall ſpirites, driueth away all venemous vapours, and rectifieth the ayre that whirleth about vs, as AVICEN teſtifieth in his Booke, *Of the Forces of the Heart.* For which cauſe, they which deſire the continuance of their health, ought neuer to be vnprouided of theſe things. Amongſt all other medicines that haue the propertie to comfort and reioyce the heart, the Eaſterne *Hyacinth*, béeing worne about the breſt, and next vnto the naked ſkin, or elſe held in the mouth is very effectuall, as AVICEN teſtifieth, in his Booke, *Of the Forces of the Heart*, (in that Chapter wherein hée entreateth of the *Hyacinth*,) where hée ſaith; that the ſayd Stone hath not only a propertie to fortifie the heart, and quicken the vitall ſpirites, but alſo to reſiſt all venomes. For which I aduiſe all ſuch as haue both meanes and maintenance to get ſuch a iewel, to carrie the ſame either in their mouthes, or continually about their neckes, neare vnto the region of their hearts, by reaſon of that excellent propertie which all Authors by vniforme conſent attribute vnto the ſame.

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CHAP. V.

The meanes and preſeruatiues which are to be miniſtred inwardly againſt the Plague.



GALEN in his firſt booke of the differences of Feuers, and in that Chapter wherein he intreateth of the peſtilent Feuer, ſaith: *That to preſerue the body from infection, it ſhall be very neceſſarie to clenſe and purifie the ſame from al corruptions and ſuperfluities, by fit purgations, and to take away theſe oppilations, and ſtoppings, which are the meanes that naturall heat cannot bee diſperſed, & to dry the body from humidities, and to maintaine ſuch bodyes as are drie in their Eſtates.* In imitation of whoſe opinion and direction, it ſhall be good to euacuat and expell thoſe ſuperfluities of humours, which abound according to there natures, age, complexion, vertue, quantitie and qualitie, who are forced with the ſame ſuperfluous humours. It is therefore note worthy, in ſuſpected and dangerous times that no accuſtomed euacuations either by fluxe of *Hemeroides*, or of the belly, old vlcers, menſtruall blood, itches, or ſuch like ſhould be reſtrained. For thoſe purgations which are of this kinde doo clenſe the vnneceſſary humours, and by this meanes maketh the body healthfull, whereas ſuch humours being either repreſſed by aſtringent medecines or ſuch like ointments, might greatly hurt the principall members, and produce ſtrange ſickneſſes in the ſame. And for this cauſe, GALEN, and HIPOCRATES write: *That it is a good ſigne when as any defluxion is expelled, from the inward and principall parts of the body: where contrariwiſe, if the ſame be tranſported from the outward to the inward parts, it is a moſt euil and finiſter ſigne.* For which cauſe in the Plague time it is the ſureſt way, rather to ſuffer thoſe ſuperfluities to haue their courſe, then to ſtop or ſtay them by any medecine; becauſe by the voydance thereof, the body is purged from the ſame

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ſuperfluities which being retained might wonderful annoy it. Which counſaile of theirs, may ſerue for an aduertiſement to all thoſe that ſhall be ſo diſpoſed and affected in the time of the Plague. It behooueth therefore ſuch as be Sanguine, full in loue, and youthfull in yeares, to be let blood after a competent manner, thereby to diminiſh their replexion and aboundance of blood. Thoſe that are chollerique, ought to be purged with an infuſion of *Rubarb;* if they be wealthy: and if poore, with the Electuary of the iuice of *Roſes*, by taking thrée Drammes, or halfe an ounce thereof in *Sorrell, Endiue*, or *Purſlane* water, or elſe by *Diacatholium, Diaprunis, Laxatiue*, the ſirope of *Roſes, Caſſia*, or the pilles of *Rubarb, Femetorie*, or thoſe that for their gentle working are called (by the Phiſitians) *Aureæ*. The Flegmatique, ought to be purged with *Agaric, Diaphenicon, Diacarthami*, the pils *Aggregatine, Cochiæ*, according to the ſtrength of their bodyes, the qualitie of the humor which are offenſiue, at the diſcreton of the learned & experienced Phiſitians, by whoſe directions and preſcriptions ſuch medecines are to be miniſtred, & not according to the cuſtome of this time, by fooliſh Idiotes and ignorant Emperiques. Such as are melancholy ſhould be purged with the infuſion of *Sena* and *Epithemum* with a little *Anice ſeede*, and *Diacathelicon*, with the *Confection, Hamech, Diaſene, Solutiue*, the pilles of *Femitory*, and *Aureæ*. I forbeare to call the pils, *De lape Armeno*, and *Laſuli* into vſe, becauſe they are too violent, and ſcarcely well prepared. Such as are weake and delicate perſons (As woman with childe, children, and aged people,) it ſhall ſuffice to purge them with an ounce of *Caſſia*, extracted with halfe or a whole dramme of *Rubarb*, or two ounces of *Manna*, or thrée ounces of ſirope of *Roſes*, or with the ſirope of *Sucery* with *Rubarb*, but with this Prouiſo alwayes, that the direction be taken from a learned and diligent Phiſitian, and not according to the fancie of fooliſh chare-women, and ignorant practizers. To thoſe litle children that are ſubiect to the wormes, you ſhal giue this pouder in the Plague time, which is both fit to correct the one, and expell the other, the vſe thereof is in *Purſlane* or *Sorrel* water, with one ounce of

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of ſirope of *Limons.* Take *Worme-ſeed, Citron,* or *Pome-citron-ſeed,* of the ſéeds of *Sorrell* and *Purſlane,* of each halfe a dram, of the hearbe called *Scordion* one ſcruple, of *Rubarb* a dram, of bole *Armenus* one ſcruple, make a ſmall powder of all theſe, whereof in the aforeſaid waters giue halfe a dram or a ſcruple to the child, acording to former direction.

CHAP. VI.

A Rule and direction, whereby, by Potions, Pils, Powders, Opiates, and Loſenges (which are moſt fit, apt, and conuenient to preſerue the body from Contagion,) the Plague may be preuented.

THe Diuine prouidence of God, being carefull for his creatures, and the preſeruation of mankind, hath produced many remedies to repreſſe and preuent the daungerous inſultes and aſſaults of y^e^ Plague, or any other venemous contagion whatſoeuer: (which remedies our ancient Phiſitians haue called *Antidotes,* that is to ſay, certaine medecines which in their nature and hidden property incloſed in them, are contrary vnto them, as GALEN in ij. books *of Antidotes* hath learnedly declared.) Of theſe remedies I wil ſet down ſome, and thoſe the moſt effectuall in this Chapter, as well for the rich as for the poore, whoſe miſerie and diſtreſſe we ought more inwardly to releiue then the reſt: partly becauſe God hath eſpecially enioyned vs no leſſe, partly becauſe they of thēſelues haue no meanes to ſuccour themſelues, for which cauſe we are in charitie bound to relieue thē, as herafter ſhalbe proued. And of theſe remedies we ought to vſe ſome change, to the ende, that nature making vſe of one of them do dot diſpiſe the vertue thereof, as GALEN writeth in his fift booke, *de Sanitate Tuenda.* The body therefore being firſt of all well purged, it is good to make vſe of *Guidos Electuarie Theriacal,* eſpeciall in Winter or Autumne, namely in thoſe who are of a colde and moyſt complection, eſpecially where it may euery waies be commodiouſly applyed. The *Apothecaries* either haue or may conueniently haue the Species therof ready prepared, of which a man may take a drā at once in *Buglos,*

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glos, or *Sorrel-water*, or in good *White wine*, or in the winter time with *Claret wine*. This powder is very effectuall in this caſe, if it be wel and faithfully diſpenſed, neither is the price ouer valued for the poore: of this powder may you make vſe two or thrée dayes, either with ſome fit water, or elſe in the forme of Loſings. This powder alſo which enſueth is a very ſingular remedie, which in ſtead of the former, and in way of chaunge, you may vſe for two or thrée dayes ſpace. Take the rootes of *Tormentill*, the rootes of *Zedoary*, and *Angelica*, of each a Dramme; Fine *Cinamon*, yellow *Sanders*, of the ſéedes of *Citrons* and *Sorrell*, of each a Dramme and a halfe, of the ſhauings of *Iuorie*, of *Cardus benedictus*, & the rindes of *Citron*, of each foure ſcruples, of bole *Armenus* prepared two Drammes, of fine *Sugar* as much as ſhall ſuffice: make thereof a a very fine powder, of which thoſe that are ſtrong and in yeares may take a dram, & the yonger ſort, half a dram in *Scabious water*, and *Sorrell water*, or in thrée good ſpoonefuls of good *White wine*. GALEN, (in his ſecond booke of *Antidotes*) ſetteth downe this ſingular remedie for the poore, which was made and compoſed by APOLLONIUS. Take twentie leaues of *Rew*, two common Nuttes, two dried and fatte Figges, a little Salt, mixe all together and take euery Morning a morſell, and drinke a little pure *White wine* after: If any one faſting taketh this medecine, no venome may hurt him that day, as GALEN (according to APPOLONIUS opinion) teſtifieth, in the place afore alleaged. There is an other eaſie and excellent medecine which followeth, the which King NICOMEDES vſed againſt all venome and poyſon. Take of *Iuniper* berryes two Drams, of *Terra Sigillata* as much, make hereof a powder, & incorporate the ſame with good Honie, and reduce it to the forme of an Opiate, of which a man may take a bole or bit to the valew of ij. drams for the rich, & for the poore, in ſtead of *Terra Sigillata*, you may vſe as much bole *Armenus* prepared. This remedy is ſet down by GALEN, in the foreſaid place, & is of great efficacy. The Electuary *de bolo Armeno*, alſo is commonly vſed, & hath no vnpleaſant taſte therwith.

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The Pilles of RUFUS alſo are an excellent preſeruatiue againſt the Plague, which are made after this manner following: Take Aloes and Armoniack of each two drammes, and make a compoſition thereof with white Wine and vſe the ſame, for they are of PAULUS ÆGINETAS deſcription: but if you wil more properly diſpence the ſame, leaue out the Armoniac, and in ſtead thereof, put therto a litle Saffron, according to the forme which enſueth, and you ſhall make a moſt excellent medicine to this effect. Take of Aloes waſhed in Roſe water, one ounce of Mirrh and Saffron, of each two drammes, of Bole Armenus two drammes, make Pilles thereof with white Wine, or the iuice of Limons in Sommer. Of this compoſition you may forme fiue Pilles for a dramme, and take them euery morning. An other preſeruatiue, and very profitable for the poore, is this that followeth. Take one or two handfuls of Sorrell, ſtéepe them in a Violl in good Roſe-Wine Vineger, and kéepe it cloſe ſtopped, and in the morning when you riſe, take thrée or foure leaues of the Sorrell thus ſtéeped, and eate the ſame, for it is a profitable medicine: the reaſon is, becauſe Sorrell by his vertue repreſſeth the heate of the blood, and reſiſteth againſt all putrifaction. And if you drinke a ſpoonefull or two of the ſaide Vineger in the morning: Or ſtéepe a toſte of white bread in the ſame, and ouerſpread it with Sugar, it is both comfortable and wholeſome at all times: Some there are that vſe the leaues of Rew after the ſame ſort, but this medicine is not allowable but in the cold time of the yeare, and in ſuch bodies as are cold and phlegmatique by reaſon of the heate thereof, Iuniper berries alſo being ſtéeped in Roſe Vineger and taken in the morning, as wonderfully profitable to that effect.

Theſe remedies which enſue are very excellent and appropriate for the Plague.

A Pomander of excellent ſent and ſauour good againſt Peſtilent aires.

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TAke pure and fwéete Ladanum, Beniamin, Storax Calamite, of the Trociſques of Gallia Moſcata, of Cloues, Mace, Spikenard, the wood of Aloes, the thrée Saunders, the rootes of Orace, of eache halfe an ounce, let all theſe be beaten to a fine powder and ſearſed, and then incorporate the whole with liquide Storax, adding therevnto of Muſke and Amber, of each a dramme, of Ciuet two drammes, make a paſte hereof with the infection of Gumme Tragacents in Roſe water.

A prettie preſeruatiue to be carried in a mans mouth during the time of infection, which procureth a ſauoury and ſweete breath.

TAke of fine Sugar one ounce, of Orace halfe an ounce, of the ſhell of an Egge the inward ſkin being taken away halfe an ounce, put the ſhell of the Egge into Muſke Roſe water till it be mollified for the ſpace of eight dayes, beat all theſe to a fine powder, and with Roſe water wherin Gum Tracagant hath bene infuſed, make prettie Pellets according to what bigneſſe you pleaſe. Theſe are very wholeſome, and make the breath ſwéete, and comfort the heart inwardly, and are of a temperat qualitie, which you may kéep in your mouth ſome thrée houres.

An admirable and excellent defenſatiue in forme of an oyntment to defend the heart in time of infection, profitable both for the healthy and diſeaſed, and of admirable effects.

TAke of the beſt Treacle you can get, or in ſtead thereof Methridate (but Treacle is the better) take I ſay two ounces. The iuice of ſixe Limons mixed together, and put them into a litle glaſſed pipkin, and let them boyle therein till halfe the iuice be conſumed. Then ſuffer it to coole, and afterwards take two drams of beaten Saffron, of Caroline and white Diptamy, of each two drammes, incorporate all theſe things together after they are well pounded, and bring them to the forme of an ointment, wherwith euery day annoint the region

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region of the heart vnder the left pappe, making a circle with the ſame round about the pap. Afterward take an ounce of Chriſtaline & pure Arſenick, and wrap it in Goſſapine Cotton and red Taffata, after the forme of a litle bag, carry the ſame about you, being bounde vnderneath or hard vpon your left pap: by this meanes each man may be aſſured that he ſhall not be infected, if ſo be he vſe thoſe interior remedies which I ſhal ſet downe and haue heretofore declared for the good of my Country.

An other excellent preſeruatiue againſt the Plague.

TAke of the leaues of Mary-golds, which the Latines call *Calendula*, of Verveine, Scabious and Sorrell, of each a handfull: of the rootes of Gentian, Zedoary, and white Diptamy, of each two drams, boyle them all together for two houres ſpace in good and pure fountaine-water, from the value of a quart to a pinte, adde thervnto the iuice of ſixe Limons and as much Sugar as ſhal be ſufficient, make a ſirope hereof, and aromatiſe it with Cinamom, and take thereof euery morning foure or fiue ſpoonefulls.

A ſingular water both for the healthy and diſeaſed in the time of the ſickneſſe, whereof they may take an ounce euery morning with much comfort.

TAke Valerian, Carline, Zedoary, good Mirrhe, Bole Armenus, Gentian, of round Birtwoort of Ariſtolochia, of Calamus Aromaticus, of white Diptamy, Imperatoria, of each one ounce and a halfe: of fine Aloes two drams, of Saffron a ſcruple, beate all theſe to a fine powder, and afterwards ſtéepe them in fiue pintes of excellently wel rectified ſpirit of Wine, and let them infuſe therein ſixe houres, and ſée the body wherein you put them be well luted. After the ſixe houres be paſt, adde thervnto fiue pintes of good Malmeſſie, and ſtraine the ſame, or rather you may leaue the ſimples in the

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the bottome and dreine it clearly and gently: Of this water euery morning faſting, take two or thrée ſpoonefulls, for it is an excellent and well approued remedy.

Excellent Pilles againſt the Plague.

TAke of Aloes one ounce, of Mirrh and Saffron, of each thrée drammes, of Bole Armenus, Terra Sigillata, Zodoarie, white Diptamus, the rootes of Tormentil, of each a dramme, make Pilles of theſe, being all of them well poudered and mixed with the iuice of Mary goldes or redde Coleworts, of which, euery day take one, and once euery moneth a dramme.

An excellent and approued remedie allowed by diuers learned mens experience.

TAke the rootes of Tormentil, and of white Diptamus, the rootes of Valerian, and white Daiſes (and if it be poſſible to get them gréene it ſhal be the better:) Take theſe aboue named rootes, as much of the one as of the other, pound them and make a fine pouder of them: Then take the decoction of Sorrel, and let the aboue named pouder be infuſed in the ſame, then let it be taken out and dried in the Sunne; Afterwards beate it to pouder againe, and infuſe it anew, and afterwards dry it in the Sunne as before; which when you haue done thrée or foure times, reſerue the ſame pouder clearly in ſome conuenient veſſell, and when as any one féeleth himſelfe ſtrooken with the Plague, giue him preſently halfe an ounce of this pouder in Roſe water, or Scabious water, or in nine houres after he ſhall féele himſelfe infected. This remedy in diuers perſons and very oftentimes hath bene experimented, and hath wrought wonderfull effects, if it were giuen within the time preſcribed.

A fin-

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A ſingular and ſecret Remedie the which I receiued from a worthy man of Venice, *admirable for his learning in all Sciences, who of curteſie imparted the ſame vnto me, with proteſtation that he had ſeene wonderfull effects of the ſame.*

TAke of the Rootes of Tormentil and white Diptamy, as much of the one as of the other, of Bole Armenus waſht in Roſe water, the quantitie of a great Cheſtnut; of orientall Pearles one dramme: of the ſharings of Iuory one dramme and a halfe, beate all theſe into a fine powder, and incorporate them with conſerue of Roſes in a marble Morter, reſerue this confection in a veſſell of glaſſe well couered. Take hereof the quantitie of a great Nut in the Morning, and drinke a ſpoonefull of the Iuice of Mary-golds or Lemons with Sugar after it. The Gentleman that gaue me this, aſſured mée that hée had giuen it to many in the time of the great Plague in *Venice*, who though continually conuerſant in the houſes of thoſe that were infected, receiued no infection or preiudice by them. A Remedie worthy the vſe and noting.

An Opiate againſt the Plague, extracted partly out of GALEN, *partly out of* DIOSCORIDES, *and others of excellent effect.*

TAke twentie common Nuttes, of dried Figges, to the number of 15. and of Rue and Scabious, of each twentie leaues: Of the rootes of both ſorts of Ariſtolochia, the round and long, of each halfe an ounce, of Tormentil, white Diptamy, Pimpernell, Bay Berries, Borage flowers, the Rinde of the roote of Capres, of each two drammes & a halfe: of Galingale, Harts horne, Mace and Mirrhe, of eache two drammes: of Bole Armenus, Terra Sigillata, common Salt, of each two ſcruples, beat all theſe to fine pouder, and incorporate them with two pound of pure clarified Hony, and make an Opiate therof: wherof in the morning take the quantitie of a Nut, and drinke thereafter a litle white Roſe Vinegre and Roſe water, and you ſhall find this medicine very effectuall.

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A perfume for to aire the Chamber of him that is infected, correcting the venemous aire.

TAke blacke Pitch, Roſin, white Frankincence, of each ſixe ounces, of Mirrhe foure ounces, of the wood of Aloes halfe a dramme, of Storax and Beniamin, of eache a dramme, of Iuniper berries, and the leaues of Roſemary, of each two drammes, make a groſſe powder of theſe, and in a Chafingdiſh and coales caſt of the ſame & perfume the Chamber.

A powder of great vertue againſt the Plague, which was ſent by PHILIP *King of* Spaine, *to* CHARLES *the ninth King of* France, *in the yeare* 1564 *when as almoſt the whole kingdome of* France *was infected with the Plague.*

TAke choſen and perfect Mirrhe, the wood of Aloes, Terra Sigillata, of Bole of Armenia prepared, of Mace, Cloues, and Saffron, of each an ounce, beat them to a fine powder, of which you may take a dramme in Roſe water, or the iuice of Limons in ſommer, and in winter with good wine. This powder was ſent to the King and Quéenes Maieſtie for a ſoueraine remedy. VALLERIOLA in his third booke of his Phiſicall obſeruations the firſt Enarration, ſetteth downe a compoſition to this effect, taken out of the beſt Authors in Phiſicke, eſpecially out of GALEN, PAULUS, ÆGINETA, DIASCORIDES, and AUICEN, according to this forme following.

Take of the beſt Bole of Armenia one ounce, of perfect Cinamom halfe an ounce, of the rootes of the hearbe called in Latin and Gréeke *Pentaphillon*, or elſe Tormentil, of each halfe an ounce, of the roote of Gentian thrée drammes, of the rootes of both the ſorts of Ariſtolochia the round and long, of the rootes of Florentine Lillies, of each two drammes, of the rootes of Enula, Campana, thrée drammes, of the dried rinde of Oranges or Pomecytrons (which is farre better and more effectual)

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fectual) thrée drammes, of Pomecytron ſéeds, or in ſtead therof Orange or Limon, of Tornep ſéede, and Sorrel ſéede, of each two drammes. Of Iuniper berries, Cloues, Mace, Nutmegs, Zedoary and Angelica, of each two drammes, of the leaues of Roſemary, Sage, Rew, Bittony, and Chama Pilis, of each a dramme, of Bay-berries, Saffron, Maſticke, Frankinſence, the ſhauings of Iuory, orient Pearles, white, red, and yealow, Saunders, of each a dramme, of the flowers of red Roſes, of Violets, of water Lillies and Bugloſſe, of each two drammes: let all theſe be beaten to a fine powder and with clarified Hony, or the iuice of Limons, make an Opiate thereof. The doſe of the powder to thoſe that are in health is a dramme for preſeruation: and in thoſe that are ſick two drammes, with Scabious or Roſe water in ſommer, and with good wine in winter, and if a man deſire to haue it in an Opiate, he may well take halfe an ounce.

A ſoueraine and excellent Remedie taken out of ALEXIS.

TAke Iuie berries of the oake in their full maturitie, (gathered if it be poſſible in ſuch places as are Northward) dry them in the ſhadow, and afterwards kéepe them in a boxe or leather Sachell, and reſerue them for an eſpeciall Remedy, and when you would make vſe thereof, you ſhall giue of this pouder to thoſe that are infected to the value of a dram, as much as will couer a French Crowne, mixe this powder with good white wine, and let the Patient drinke thereof, and couer him wel in his bed, that he may ſweat ſo long as he may endure, and afterwards cauſe him to change his ſhirt, ſhéetes, and bed, if it be poſſible. And by experience it will profite, for proofe wherof the Author produceth maruellous effects of this medicine, eſpecially of a Millanors being at *Allep* in *Siria*, who witneſſeth that he tooke this medicine, and that ſodainly the Carbuncle or Botch brake. And this was in the yeare 1523.

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The Almaines and Flemmings in the time of the Plague, vſe this Remedie that enſueth.

TAke one part of Aqua Vita of the beſt, thrée partes of Malmeſie, or other pure wine, of Iuniper Berries halfe a handfull, or of common Nuttes thrée or foure, theſe doo they ſtéepe in the abouеſaid Liquor thrée houres, and afterwards eate them morning and euening. This Remedie in old ſolkes & in the winter time is not to be miſliked: Treacle and Methridate, are excellent remedies in the Plague time, if you take a dramme in ſommer time in Roſe water, or Sorrell water, and in winter with good Wine. But thoſe that take the ſame ought to abſtaine from meate for the ſpace of ſixe houres after, and to ſuppe little or nothing at all the day before: for otherwiſe the ſaide medicines takes no effect.

See here the moſt foueraigne and exquiſite remedies that may be found to preſerue thoſe that are in health, as well the rich as the poore in this contagious time, which interchangeably vpon all opportunities a man may vſe. But aboue all things it is behoueful to kéepe a good diet & order euery waies, and to ſée the body be ſoluble, for that it is one of the moſt principall points to preſerue & continue the body in health. But amōgſt thoſe things that are moſt neceſſary & requiſit towards the continuance and preſeruation of health, and auoydance of contagion, nothing is more to be reſpected then ſobrietie and an orderly courſe of liſe: for continence is the mother & foſtreſſe of all good diſpoſition in mans body, by reaſon that by ſobrietie the health is confirmed and continued in his eſtate; the humors are well tempered, and naturall heate fortified, the naturall paſſages of the body entertained in their due harmony, the operations of nature euery one in themſelues well and duly accompliſhed: and by theſe reaſons ſobrietie is the foundation to warrantiſe the body from all euils: as contrariwiſe, intemperance is the ſource and and originall of all miſhap and fatall infirmitie. All which is confirmed by HYPOCRATES and GALEN,

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GALEN, in the ſecond booke *Of the Aphoriſmes: Aphoriſme*, 17. and HIPOCRATES himſelfe in the ſixt of his *Epidemies*, where he ſaith, *That the chiefeſt care that is to be had for to continue health, conſiſteth principally in this: to liue ſoberly, to vſe conuenient exerciſe, and not to gorge a mans ſelf with ſurfets.* The like alſo is confirmed by GALEN and PLUTARCH, in their writings and Bookes, *De Sanitate Tuenda*, wherein the error & folly of the common ſort appeareth moſt manifeſtly, who dare in the time of infection and peſtilence, to ouercharge themſelues with wine, and fill their ſtomackes in the morning before they goe out of doores, thinking by this time to coniure the time, (according to their lewd diſcourſe) and abate the euill vapour of the ayre, whereas in effect, they effect nothing but the contrarie. For wine being taken faſting, maketh the body more apt to conceiue iufection through the heate thereof, and the piercing qualitie and opening it, cauſeth in the parts & veſſels of the body, namely the vaines and arteries, making thē by theſe meanes more capable to receiue the euill influence of the ayre, if any raigne at that time. Let therefore all men be curious to obſerue this commendable ſobriety, if they be deſirous to auoyd the dangers of the Plague, by forbearing al diuerſities of meats, and ſurceaſing to fil their ſtomackes with vnmeaſurable repaſtes, and let them féede ſoberly, and no more then is néedfull to ſuſtaine life, obſeruing a temperate exerciſe in pleaſant and delightfull places. Let them leade their life in peace, and quiet of minde, in ioy, diſport and honeſt pleaſure, auoyding all perturbations of the ſpirit, and eſpecially ſadneſſe, melancholy, wrath, feare, and ſuſpect, which are the moſt daungerous accedents that may encounter a man in ſuch like times: as GALEN in his Booke, (*Of the Art of Medecine*) hath written, and of this kinde of temperate life, I wil make a particular diſcourſe in the Chapter enſewing, to the ende that euery one may vnderſtand what meanes he ought to obſerue, in the maintenance of his health by good diet and order.

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CHAP. VII.

A briefe Methode and rule of life, how to preſerue the healthfull in the time of ſickneſſe.

THE Principall meanes to continue a man in health, conſiſteth in an orderly obſeruation of diet, elections of meate, meaſure and opportunitie in receiuing the ſame, and in the quantitie and qualitie thereof, (which ſhall be the argument of this preſent Chapter.) It is therefore eſpecially to be conſidered and prouided, in this cauſe, that the body abound not in ſuperfluities and excrements, which may yéelde matter and foode to putrifaction and contagion in humours, which may no better wayes bée performed, but by a good regiment in life. Men that are curious of their health, will take héede of all immoderate repletion of meates, and in ſuſpected times diuerſitie of meates is to bee eſchewed, leaſte the ſtomacke ſhould bee ouercharged thereby, by which meanes diuerſities of humours may be ingendred; but it behooueth a man to féede of one only diſhe or two, that in qualitie and nouriſhment may be conformable to his nature. He ought likewiſe to beware in theſe times of ſuch meats as may eaſily putrifie in the ſtomack, ſuch as yéeld but groſſe nouriſhment, and bréed oppilation and obſtruction that heate the blood and humours, and make them vicious and ſharpe. Of this ſort are ſalt meates, Porke, Béefe, Scalions, Colewortes, Garlike, Onions, Spice, Muſtard, old Chéeſe, ſuch Fiſh as are caught in ſtanding Pooles and Marſhes: ſtrong, hote, hie and troubled wines. Such meates as are conuenient, are of delicate fleſh and eaſily digeſted, as Capon, Chickens, yong Pullets, the broth whereof doth rectifie and temper the humours of the body, as MESUE teſtifieth. Alſo the fleſh of Veale, Kid, or yong Mutton are allowed, and the birds of the field, ſuch as are Partridges, yong Pigeons, Turtells and ſuch like are to be admitted. And in the broth of ſuch like things, you ought to ſéeth Sorrel, Purſlane, Borage, and Marigoldes, which according to Alexander Benedictus, in

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in his *Treatiſe of the Plague*, is an excellent medecine. The iuice of Sorrell likewiſe and ſowre Grapes are allowed, and Oranges, and Limons with Sugar are not amiſſe, in the iuice whereof you may dip your meat or bread at your meales, and ſuch like. Roſe vineger in this time is commended. As for all bakt meats (as Paſties or ſuch like are forbidden,) both for the gluttonous ſubſtance that is in them, as for that they engender obſtructions. Freſh and reare Eegges ſod in water are of good nouriſhment. Sea fiſh, as the Soale, the Mullet, Gurnard and ſuch like may be admitted, yet ought they not too oftentimes bée vſed by reaſon they bréed humidite and wateriſh blood. Amidſt the ſowrer fruite, the Proyne, Straberries, and muſcadine Peare are to be eaten, ſo they be taken in a little quantitie, as for al other fruit they may wel be omitted, becauſe they fill the vaines with watriſh blood, and ſuch as eaſily corrupteth, except the Raiſon which is very good. In vſe of wine, Claret and white (not fuming nor ouer hye coloured, but tempered with good water) are very fit to be drunke at meales and no otherwiſe. For exerciſe, it ought to be cõuenient and temperate accuſtomed in the morning in places delightfull and pleaſant, in the ſhade in Summer-time: in Winter-time in the Sunne. Touching apparell, each one ought to vſe decencie and comelineſſe therein, and oftentimes to ſhift both woollen and linnen, eſpecially in Summer, in which time if thoſe that are of ability ſhift once a day it is not amiſſe. Care likewiſe is to be had, that men heat not their blood by violent trauell, but to vſe a cõuenient reſt after their repaſts. It is behooueful likewiſe (as hath béen ſaid) to kéepe the body ſoluble, ſo as once a day or twiſe in 21. houres, either by the benefite of nature or the vſe of the pilles aboue mentioned the belly may be looſned, & the body no wayes ſuffered to be bound. Eſpecially in thoſe times al vſe of women is forbidden. For there is not any thing during this contagious ſeaſon more forcible to enféeble nature, then ſuch vnbridled deſires which ſtirre and diſtemper the humors and diſpoſe the body to receiue infection. Briefly, to liue in repoſe of ſpirit, in al ioy, pleaſure, ſport & contentation amongſt a mans

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a mans friendes, comforteth heart and vitall ſpirits, and is in this time more requiſite then any other things.

This is the order and maner which euery one ought to obſerue, in his manner of life in theſe ſuſpected times, with this finall Prouiſo, that the houſes be kept cleane and well ayred, and be perfumed with water and vinegar in Summer time, and in winter time with perfumes, of Iuniper, Roſemarie, Storax, Beniamin, and ſuch like. That the windowes thereof be kept open to the Eaſt, towards the ſhining Sunne and the Northren winde, ſhutting out all Southerly windes, and ſuch as blow from contagious places.

CHAP.

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The order and policy that ought to be held in a City, during the plague time, and wherin the Lord Mayor and Sherifs, and ſuch as vnder them haue care of the infected, ought to ſhew their diligence in the maintenance and order of their cittizens.

Chap. VIII.

AS order conducted by good aduice and counſaile, is in all things, that concerne the adminiſtration of a Commonweale moſt neceſſary, ſo in this cauſe, (which is one of the moſt vrgent) order, policy and ſerious diligence, is not onely profitable, but alſo neceſſary; becauſe the ſickenes of the plague & contagion inuading a city, is the totall ruine of the ſame by reaſon of the danger and ſpoile of the cittizens, as we reade in THUCIDIDES of the great plague in *Greece*, which for the moſt part rauiſhed the inhabitants of the ſame, and in TITUS LIUIUS, of diuers horrible peſtilences that happened in *Rome*, which by their greatneſſe and cruelty made that mother Citty almoſt deſolate and deſtitute of the better part of the cittizens thereof, bringing with it both famine and fatal indigence. For which cauſe ſuch as are in authoritie in Citties, as Mayors, Sherifes, and thoſe that haue the charge to ouerſée the ſicke, ought aboue all things to procure that their Citty remaine in health, to the end that their cittizens remaining in ſecurity, may communicate the one with the other by traffike and following their buſineſſe, whereby there redoundeth a common profite and vtilitie to all: whereas on the contrary ſide (their City being infected by a popular and pernicious diſeaſe,) their traffike ceaſeth, and that which is moſt dangerous and important of all, the life and health of all men is brought in danger. Now to withſtand this inconuenience with prudence and foreſight, it behoooueth the Magiſtrates, firſt of all diligently to examine what places, ei-

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ther néere or remote, are viſited or infected, to the end to warrantize themſelues from that infection, not ſuffering any of thoſe to enter their Citty that come from ſuch places as are ſuſpected, except they be men of note, of whoſe prudence and ſecuritie they may be aſſured. For it is not alwayes a conſequent, that all the inhabitants of a Citty are alwayes infected, eſpecially when they are men of reſpect, who haue the meanes, and obſerue the methode to preſerue themſelues: whereof it is very neceſſary that the gouernours, and ſuch as haue the kéeping of the gates, ſhould haue reſpect: but for ſuch as are vagabonds, maſterleſſe men, and of ſeruile and baſe condition, for ſuch I ſay, they ought not to be admitted. And if by chance, or by the will of God the Citty becommeth infected, it ought not incontinently to be made knowne: but thoſe that haue the care and charge of ſuch as are attainted, ought in the beginning to kéepe it cloſe, and wiſely conceale the ſame from the common ſorte, imparting it onely to ſuch, who by their good aduiſe and counſaile may aſſiſt them in the time of danger, which counſaile and aduice diuine HIPOCRATES ſetteth downe in his oath and atteſtation to Phiſitians, and conſequently to all thoſe that haue the charge of the ſicke, forbidding them to reueale that which ought to be hidden for the common profit: which being conſidered by the diuine Philoſopher PLATO, in the third booke of his common weale, he auoweth that it is lawfull for Magiſtrates & Phiſitians to lie for the ſafety and conuerſation of their Citty. For oftentimes to conceale a truth to this intent, is no error in ſuch men, whenas by ſuch means the common weale is conſerued and profited: which counſaile I thoght good to make knowne to you, to thend I might reſtraine the ſuperſtitious ſantaſies of ſome men, who are of the opinion, that nothing ought to be concealed in theſe times, but made knowne vnto all men, for feare their reputation ſhuld be touched, and themſelues eſtéemed liers. The magiſtrates in theſe times ought to cõmit the charge of their

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their gates to good and diſcréet citizens, on whoſe truſt and fidelitie the Citty may relie: and therefore the beſt citizens both in place and reputation ought to haue this place, and not they, who are yong, indiſcréet & inconſiderate. Which thing hath beene wiſely noted by the diuine Philoſopher PLATO in the third booke of his common weale, where hée ſaith, that he that hath the charge of a citty, ought to be ſtrong in perſon and proweſſe, and a Philoſopher in his ſpirit, that is to ſay, ſage, prudent, and well aduiſed. For by ſuch a gouernour and ſo well qualified, there redoundeth a great profite vnto all men, where to one of the contrary diſpoſition all things fall out frowardly. Moreouer the Magiſtrates ought to haue an eſpeciall care, that their city be kept cleane & neat from al filth, dunghils and ſtinking rubbige that may bréed infection, becauſe the ſteame of ſuch vncleane heaps and places being drawne vp into the aire, do for the moſt part infect and contaminate the ſame. And to this effect HIPOCRATES counſaileth vs to vſe the aire in theſe times, which is moſt pure aud cléere, and to flie the contrary. The like confirmeth GALEN in his firſt Booke, *de Sanitate tuenda*, and in his *Commentaries* on HIPOCRATES booke, *de Natura humana*. And therefore the Magiſtrate ought to giue charge, that in euery place the ſtréets ſhould be kept cleane, and daily purged, forbidding euery one vnder a penalty to caſt out any vncleaneneſſe or filth out of their dores. They ought alſo to take order, that the ſlaughter houſes (for the prouiſion of the citty) be not continued and vſed within the citty, but placed in ſome remote and conuenient place néere vnto the riuer of the Thames, to the end that the bloud and garbige of the beaſts that are killed may be waſhed away with the tide. This aduice the nobles of *Arles* obſerued by VALENOLAES aduiſe, to the great good of their common-weale, who to the weſtward of the city vpon the riuer of *Roane* haue builded their ſlaughter-houſes. It is no leſſe neceſſary alſo to take note of ſuch ſicke folkes as reſort vnto the city, and to know with

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what ſicknes they be ſeazd with, & whether it be dãgerous or no. For which cauſe it is requiſite to appoint certaine diſcréet and ſkilful men in euery quarter and pariſh within the citty, who may haue the charge to take particular notice of euery houſholder, in what eſtate their family is, or rather to viſite them themſelues, and if they finde any ſicke in theſe houſes, to make a true report vnto thoſe that haue the charge and ouerlooking the ſicke, to the end they may cauſe them to be viſited by expert Phiſitians, who may informe whether the diſeaſe be infectious or no, to the end they may be attended and cured according as their diſeaſe requireth. And for that in all ſuſpected citties, it is a common cuſtome for the Magiſtrate to ſhut vp thoſe that are ſurpriſed with the ſickeneſſe, or to ſend them to the hoſpitalls or peſthouſe, for feare leſt by conuerſing with the healthy they ſhould ſpred the contagion by breathing on them and touching them: becauſe, as GALEN ſaith, it is dangerous to conuerſe with them, and God himſelfe alſo giueth an expreſſe commandement in *Leuiticus* chap. 13. and *Numb.* chap. 5. where ſpeaking of the leapers, hée commaudeth that they ſhould be ſeperated from the hoſt and company of the healthy. Me thinkes it is very neceſſary at this time to ſpeake ſomewhat hereof, and to examine euery circumſtance, to the end that it may be knowne what is to be done in this caſe. Now the truth is, that our duty commandeth vs to ſeperate ſuch as are ſicke from the whole, for feare leſt they ſhould be infected with their diſeaſe, neuertheleſſe in this caſe we ought not to vſe ſuch ſeperation before it be truely knowne to be that diſeaſe, and that the ſickeneſſe is of the quality, that it deſerue ſhutting vp.

For in truth it is a great amazement, and no leſſe horror to ſeperate the Child from the Father and Mother; the Husband from his Wife; the Wife from her Husband; and the Confederate and Friend from his Adherent and Friend: and to ſpeake my conſcience in this matter, this courſe

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courſe ought not to be kept, before that by the iudgement of a learned Phiſition the ſickeneſſe bee reſolued on: And when it ſhalbe found it is infectious, yet it is very néedefull to vſe humanitie towards ſuch as are ſeazed. And if their parents or friends haue the meanes to ſuccour them, and that fréely, and with a good heart, they are willing to doe the ſame, thoſe that haue the charge to carry them to the Peſt-houſe, ought to ſuffer them to vſe that office of charitie towards their ſicke, yet with this condition, that they kéepe them apart, and ſuffer them not to frequent and conuerſe with ſuch as are in health. For, to ſpeake the truth, one of the chiefeſt occaſions of the death of ſuch ſicke folkes (beſides the danger of their diſeaſe) is the fright and feare they conceiue when they ſée themſelues voyde of all ſuccour, and as it were rauiſhed out of the hands of their parents and friends, and committed to the truſt of ſtrangers, who very often are but ſlenderly and coldly inclined to their good, wanting both ſeruice and ſuccour. And therfore in this cauſe men ought to procéed very diſcréetly and modeſtly. And in regard of the time wherein the ſuſpected and ſicke, or rather thoſe who frequented and ſerued them, there ought ſome rule and moderation to be held. For wheras by ancient cuſtome and obſeruation they are wont to haue the prefixed terme of fortie dayes giuen them, yet ought not this terme, equally and rigorouſly be obſerued in all.

To thoſe that are ſicke of the plague this limitation of time ought to be prefixed and furthered for more aſſurance; beſides the ſorty dayes, they ought ouer and aboue remaine incloſed twenty dayes, which are in all ſixty, before they be ſuffred to returne to their houſes, or frequent the company of their fellow Citizens. Before which time they that are infected, after their recouery ought to change the place where they haue béene ſicke: and to take the ayre in a more healthful place, farre diſtant from infection, and change their garments, and put off their olde, or rather

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burne them, for feare they ſhould infect thoſe that might happen to put them on. For in truth, the keeping of ſuch things is very dangerous, and whereas after the plague is ceaſed, it oftentimes without any manifeſt occaſion beginneth anew, it oftentimes procéedeth from ſuch like accidents: In preuention whereof the Magiſtrate ought to haue no little care and diligence. Heeretofore haue wee ſet down what terme ſhould be prefixed to the ſicke; it now likewiſe concerneth vs to preſcribe a time and terme to thoſe that haue had the kéeping of them, for both publike and priuate ſecuritie, wherein in my iudgement (which I ſubmit to thoſe of more reuerend authoritie) wee ought to obſerue other rules following. If the ſicke be dead in his houſe, and hath continued all the time of his ſickeneſſe in that place, and his parents and friends cohabitants with him, haue continualy aſſiſted him and miniſtred vnto him, they ought to remaine incloſed the ſaide terme of ſortie daies, or elſe tranſport themſelues to their country houſes, if they haue any, or to liue apart & ſeperated from others in their garden houſes, and not to frequent amongſt the people, during that time. If the ſicke hath remained in his houſe but two or thrée dayes, and hath had but ſmall acceſſe vnto him, and the aſſiſtants that were with him, be men of diſcretion, knowing wel how to defend and preſerue themſelues by good remedies and dyet, being men of reſpect & marke, they ought not to be ſhut vp ſo long time; but it ſhal ſuffice in this caſe to kéep them cloſe ſome twenty or foure and twentie dayes, or ſomewhat longer. For in that ſpace by naturall reaſon, the venome ought to haue wrought his worſt, if any of the aſſiſtants hath béene ſeazed therewith: Likewiſe, if they haue béene well purged, and haue taken remedies to preſerue themſelnes in that time. For in truth, if a vapour or contagion be in the body, it cannot ſo long time remaine incloſed, but that in fortie dayes ſpace it will ſhew it ſelfe. And if in the ſpace of xxi. dayes it diſcouereth not it ſelfe (as nature moleſted with

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with any vehement ſickeneſſe or contagious infirmitie is accuſtomed to fulfill and execute his forces and expulſion to driue out the ſame (as GALEN declareth in his booke *de diebus Cicitis*) it will hardly ſhew it ſelfe in any time after the xxi. day, for that the venom hath already loſt his force, and nature maketh no more account to expel the ſame, but euaporeth it inſenſibly without any hurt, if there hath not ſome new occaſion beene offered that cauſeth ſuch an accident, as it oftentimes happeneth. If any one vnwittingly hapneth to viſit one that is ſicke in his houſe, and that but once or twice, we ought not to prefixe him that terme, but to ſuffer him to kéepe himſelfe cloſe ſome fourtéene dayes or more, prouided that hée obſerue a good diet: And to ſpeake my abſolute opinion what ought to be done in this caſe of kéeping the ſicke and their aſſiſtants incloſed in the plague time, it is neceſſary to reſolue vpon the effects and accidents, which apparantly happen in the ſaide houſes, and according to the rule obſerued by thoſe that are ſhutte vp, as alſo according to their qualitie and condition, and eſpecially, wée ought to haue regard, and rely on the iudgement of a faithfull aud learned Phiſition, who according to his Art, and the effects that he ſhal diſcouer in thoſe that are incloſed, may yéelde an aſſured iudgement of the matter, to whom we ought to giue credit, as to him that is the fitteſt and trueſt iudge in ſuch a matter. For in truth this cuſtome hath béene but newly brought in, and was neuer heard of in the ancient and autentike writings, eyther of Gréek, Arabian, or Latin phiſitions, but only by ſome late Practitioners as GUAINERIUS & ſome other which GUAINERIUS in his Treatiſe of the Plague, *Chap.* 3. *de tertia differentia* hath ſet downe this terme of forty daies, ſpeaking of the terme wherein a man ought to returne into the houſe of him that is infected. And in his opinion (which is not anſwerable to truth) he prefixeth three moneths. For if the infected houſe ſhalbe cleanſed from all infection, and perfumed and ayred by thoſe that haue the charge, a man may returne into it after forty dayes, prouided, there remaine no-

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nothing in the ſaide houſe that is infected or contagious, as the garments, ſhéets, beds, couerlets, or ſuch like of the diſeaſed. For ſuch things as theſe kéep the infection incloſed in them long time, eſpecially fetherbeds, as ALEXANDER BENEDICTUS teſtifieth in his booke of the Plague, where he maketh mention of a featherbed of one that was ſicke of the plague in *Venice*, which kept the venome ſeauen yeares, & the firſt y^t^ ſlept vpon the ſame at the end of the ſame terme were ſodainly ſurpriſed with the plague, as he reciteth in the third Chapter of his Booke. Loe héere, what I haue thought requiſite to be ſpoken touching the ſayd terme: neuertheleſſe I ſubmit my iudgement to thoſe that are more learned, to whoſe mature reſolution I ſhal ſubſcribe when with better & more ſubſtantial reaſons they ſhall reprooue me. Which purpoſe of mine, euery true louer of learning ought to follow, as for that I haue ſaid it is but onely my opinion, ſet downe to aduiſe the ignorant, and to be cenſured by the learned. The gouernors alſo ought to be carefull of thoſe, whom in this ſort, and for this cauſe they haue ſhut vp or ſent vnto their Peſt-houſe, foreſéeing that they want nothing of that which appertaineth to their health. And if thoſe that are ſicke be poore and indigent, let them be ſupplied by the charity and liberality of the citty. And if they be rich and by reaſon of infection ſhut vp, they ought to be ſupplied with al things neceſſary till ſuch time, as being at liberty they may make recompence for that they haue receiued.

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CHAP.

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Chap. IX.

Of the building of an Hoſpitall for the Plague.

THat which is moſt neceſſary in great Citties, is to haue a certaine ſelected place, whither they may conuey the ſicke men in time of the plague, when God infiicteth ſickeneſſe vpon them. And therefore it concerneth a weale publike before neceſſitie happen, to prouide a houſe to this purpoſe anſwerable to the charitable intēt of thoſe good men, who haue already contributed to the ſame. The forme wherof, ſince as yet I perceiue it vnfiniſhed, ſhould (in my opinion) be after this manner: It ought to be ſcituate, (as already it is begunne) without the Citty in a ſeperate and vnfrequented place, and not ſo néere the high wayes or walkes of the Citizens as it is, for feare leſt the Paſſengers ſhould be infected. It ought alſo to be builded very amply and largely, that it may be able to receiue the number of the ſicke, the aſpect thereof ought to be betwéen the orient equinoctiall and the north, to the intent that the heate of the midday warme it not too much, and that in ſummer it may haue competent freſh ayre: which it will haue if it be thus builded: for it highly concerneth that ſuch a houſe ſhould receiue the northerne winde, for that it is the moſt dry, and healthfull, and ſuch a winde as purgeth and driueth away all euill vapors and infection, becauſe the ayre thereof is colde and drie, which conſumeth the ſuperfluities of the body, as GALEN and HIPPOCRATES teſtifie in the third booke of the Aphoriſmes, and HIPPOCRATES himſelfe in diuers places witneſſeth. The like alſo doth AUICEN auerre at large, where hée ſpeaketh of the north winde, to which he attributeth this property, to correct all peſtilentiall and corrupted ayre. And therefore it is neceſſary that the aſpect thereof ſhould be after this maner: It ought alſo to be more long than large, to the in-

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tent the vpper ſtory may containe eight and twenty or thirty chambers aboue, and as many beneathe. For in regarde of the multitude of the ſicke that are likely to bée brought thither, there ought to be many lodgings, and ſo many, if not more. Theſe Chambers ought to be ſeperated the one from the other, and yet adioyne one an other after the manner of the Dortuaries in Religions houſes. Each of theſe ought to haue a chimney, and be ſo diſpoſed, that they may receiue lights from the Eaſt and the North. In each of theſe chambers there ought to be two beds, that the ſicke may change from the one to the other vpon oportunitie. The ſcituation and place of the Hoſpitall ought to be in a pure aire, and in no place that abutteth on donghils: it ought likewiſe to haue many ſprings deriued into the ſame, that the miniſters that attend the ſame, may the better cleanſe their cloathes and houſes: The Chambers of the Phiſition, Surgeon, and Miniſter appoynted to attend the ſicke, ought to be builded apart from the ſickmens lodgings: and likewiſe the Apothecarie, who muſt haue his ſhop furniſhed apart with all neceſſaries at the Cities charge, which cuſtome in all well policied Citties is obſerued. It behooueth alſo that all the doores of the Chambers open into ſome Gallery, wherein the ſicke may take ayre for their recreation, and beate their cloathes and bedding, when néede requireth: ſome fifty foote aparte from that Hoſpitall, an other body of building ſhould be made, wherein they that are recouered may make their probations. It is alſo requiſite that a Chapell be builded ſomewhat ſeperated from the body, & after ſuch a manner, that the diſeaſed may heare their Preacher, and aſſiſt him in his deuotions. This is the order I thought méete to aduiſe in the building of a Peſt-houſe, which by the particular liberality and faithfull performance of the deceaſeds will, may be builded and furniſhed. Towards the finiſhing whereof, all they that haue the zeale of our Lorde in their heartes, and that haue the means to diſtribnte their goodes

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goodes to the poore, ought to be diligent and charitable, to the end they may receiue the reward which is promiſed vnto them, whereas Chriſt ſaith, *Come vnto me you bleſſed of my Father, becauſe that being ſicke you haue viſited mee, and being hungry you haue giuen mee meate, I was a ſtranger and you receiued me; Poſſeſſe the kingdom which is prepared for you from the beginning of the world.* This is a maruelous rewarde for a litle pelfe and worldly pleaſure beſtowed on their neighbour, to obtaine the eternall glory of heauen, which is a treaſure of incomparable felicitie. Thus much as concerning this matter.

Chap. X.

Of the manner how to gouerne and heale ſuch as are ſicke of the plague, as well in diet, chamber beds, as in fit remedies, both for their botches and carbuncles.

AS ſoone as the ſicknes hath ſeazed any patient (which by the proper ſignes & accidents is preſently known) as a burning feuer outwardly of litle appearance, but gentle and eaſie, but inwardly malignant, full of anguiſh and very tedious to the ſicke; diſquiet of the bodie, paſſions of the hart, vomit, ſoundings, extreame thirſt, paine and laſſitude through the whole body, with appearance of ſpots or markes, or ſwellings vnder the arme pits, or in the groine or vnder the eares, or in any part of the body, then is it euident that the perſon ſo affected is infected with the plague, by reaſons of ſuch ſignes or accidents (eſpecially if he that is ſurpriſed, hath cōuerſed with any, or in any place that hath béen infected.) By theſe ſignes and accidents wée may eaſily know the nature of that ſickeneſſe, as AUICEN and RASIS do teſtifie: otherwiſe the ſayd ſickneſſe is verie often times ſo fraudulent and deceiuable, that for the moſt part it deceiueth the patient and the Phiſition, as AUICEN after

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after GALEN doth teſtifie. For diuers of thoſe that are infected, ſuppoſing themſelues to be frée frō the plague, make no account thereof in the beginning, nay, during the firſt and ſecond dayes, they onely ſuffer a gentle feuer without any other appearance, ſo that nature deſiſteth not to performe hir functions, being as yet vnaſſailed by the venime. For which cauſe the patient will haue a good pulſe, and healthful vrine, almoſt as perfect as when they were in health, when as ſodainly they are ſéene to die without any manifeſt occaſion, which bréedes doubt and trouble in the Phiſition, as GALEN and AUICEN do teſtifie. For this cauſe men ought not to maruell though the Phiſitions in this caſe are puſſeld and doubtful, ſince this ſicknes in his nature, is ſo doubtfull, fraudulent, and deceiuable. This notwithſtanding, whenas with the feuer, the tokens, tumor, or carbuncle do appeare, there is no cauſe of ſuſpition or doubt of the diſeaſe. Then ought they readily to withſtand the ſame by a fit and conuenient diet, and by exquiſit and proper medicines ſodainly and exquiſitely ordained; for a ſickenes of that nature admits no delay without certaine danger of death. And therefore HIPOCRATES ſaith that it is expedient in ſuch ſickeneſſes to miniſter euacuations and other meanes the very ſame day: Now for that it is one of the principall intentions of a Phiſition, in this caſe, to correct the aire, and prohibite the venime, that it may haue no operation in the body, we will beginne with the ſame, and ſo conſequently diſcourſe vpon the reſt.

The preparation of a Chamber.

FIrſt therefore, men ought to make choice of a chamber for the patient, that is wel aired, if it be poſſible, hauing the windowes towards the North or Eaſt. And if it be in ſummer time, it is good to kéep thoſe windows that regard the North opened, to the end that the ayre of the chamber may

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may be purified and cleanſed. Care likewiſe muſt be had to haue the Chamber cleanſed twoo or thrée times a day and that the floore be ſprinckled, & the wals bedewed with good Roſe-vineger, mixed with common-water, or with Roſe-water, if the patient be rich. The ſaid chamber likewiſe muſt be ſtrewed with odoriferous flowres and ſwéete ſmelling hearbs, namely in Summer time, with roſes, violets and pinkes, with the leaues of willow and the vine. It is good alſo to haue quinces & citrons to ſmell to, to the end that the ayre may be more odoriferous. Neyther is it amiſſe at what time ſoeuer it be, to make a light fire in the Chamber in Summer time, for it purgeth the infected ayre very much. And if it be in Winter, it is not amiſſe to make a great fire in the Chamber of Roſemary, bayes, Iuniper, and ſuch like, perfuming the Roome with Beniamin, Storax, Frankinſcence, Cloues, Iuniper-berries, or ſuch like. And if the patient be of abilitie, ſo as he may change chambers, it ſhal not be amiſſe to do it oftentimes, ſo as it be prepared, as we haue aduiſed.

The bed of the patient ought to be large, cleane, and perfumed with good odors according to the ſeaſon of the yeare, as is aforeſaide. He ought alſo oftentimes to change his ſhéets and his ſhirt if he haue meanes twiſe or at leaſtwiſe once in the day: Round about his bed if it be ſummer time, and on the top of his couerlets you ſhal ſtrew floures and odoriferous fruit and boughs, and the ſicke party ſhal haue by him diuerſe orenges, quinces, limons, or citrons to ſmell to: And if he be rich, he ſhall cauſe certaine ſhéets to be ſtéeped in vineger and water, and hung round about his bed, not onely to refreſh the place, but to repulſe the euill vapour of the chamber: He ſhall likewiſe oftentimes waſh his hands, his pulſes, and his face and forhead with this mixture. Take of white roſe vineger foure ounces, or halfe a pinte of roſe water, a pinte of good malmſey, claret, or white wine foure ounces, of the powlder of zodoarie, cloues, dried roſes, and muſke, of each two graines, let al

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theſe be beaten and mixed together, and let him rubbe his noſe, his eares, handes and face therewith, for it will comforte and quicken the heart and vitall ſpirites, and driue away all euill vapours: Lo here the preparation of the chamber and bed of him that is diſeaſed and ſick of the plague. Hereafter inſueth the maner of his diet.

Chap. XI.

The Diet of him that is ſtrucken with the Plague,

BEcauſe in this ſickeneſſe the appetite is deiected, and the vertue of the ſtomacke and all other members is much enféebled, it behooueth thoſe that are ſicke, to enforce themſelues to eate, to the end they may reſiſt the ſickenes, and ſtrengthen nature, as AUICENE commaundeth, where he ſaieth, that they who manſully enforce themſelues in this diſeaſe, and eate couragiouſly, are they who eſcape. The Diet therefore of the patient ought to be in quantitie moderate, taken by little and little, and oſten, and in qualitie ſubſtantiall and nouriſhing, and tempered with ſuch things as reſiſt venome. Let his meate be of good nouriſhment, of eaſie digeſtion, and pleaſant to the taſte, as ſhall be hereafter declared. His meate ſhall be caponets, chickins, and pullets, yong kidde, veale and mutton, partridge, plouer, turtle, feſant, and quaile, and the pottage made of them very nouriſhing, ſhall be altered with ſorrell, lettuce, borage, pimpernell, and the leaues of mariegoldes, for in this ſickeneſſe they haue great vertue, as ALEXANDER BENEDICTUS teſtifieth in his 23. chap. *de peſte*, yet muſt you not mixe them all together, but it ſhall ſuffice to vſe one or other: and in the faide broathes it ſhall not bée amiſſe to mixe ſome little quantitie of the iuyce of limons, orenges, or ſowre grapes in their ſeaſons:

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The bread and meate which they eate, ſhould be taken with the Iuyce of lemmons, citrons, oringes, pomegranats, roſe vineger, veriuyce, the Iuyce of ſorrel vſing one or the other at ſeuerall repaſts: And if ſharpeneſſe be diſpleaſant to his ſtomacke, you may vſe a little of the Iuice of mintes with ſuger and alittle ſinimon: Barly, creame, Almond milke, and panatels, are fit meates in this cauſe, as alſo freſh and new egges poched in water, and taken with the Iuice of ſorrel and alittle ſuger.

And among other reſtoratiues our ordinary caudles of white wine, roſe water, yelks of Egs, ſugar and cinamon is much commended. A coulis alſo is of very good nouriſhment, whenas the ſick man cannot eate, for then muſt we reſtore him with cordiall & ſtrong broths. His drink ſhal be good white or claret wine, ſuch as fumes not, but is wel qualified with pure fountaine water, for by reaſon of the weaknes of the vertue in this cruell ſicknes, & to reſiſt the operation of the venome, it is not neceſſary to take from them the vſe of wine except the ſick be very ſanguin, yong, ful, and of an able body. In which caſe it ſhalbe better to forbid than to licence them to vſe it. Betwéene meales they may drink barly water, in which they may ſtéep and infuſe ſome leaues of ſorrel, and with their barly water, they may mix ſirrop of limons, ſirrop of ſowre grapes, ſirrop of the Iuice of Citrons, ſirrop *Alexandrine*, or ſirrop of violets. And if the patient wil not drinke barly water, let him drinke fountaine water, or raine water boiled and mixed with the ſirrops aforeſaide. The patient likewiſe may in this feuer drinke water very fréely, and his fill, to the intent he may extinguiſh the inward heate of the peſtilent feuer, and not by little and little, but fréely, as PAULUS ÆGINETA and AUICEN thinke neceſſary in this diſpoſition. For which cauſe let this ſerue, both to aduiſe the ſicke & his kéeper to alow drinke fréely, & the vſe of water, after which let the patient be wel couered to prouoke ſweate, which is one of the beſt euacuations that profiteth in this ſicknes.

Rules

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Chap. XII.

Rules as touching bloud-letting, the potions and Euacuations which are neceſſary for him that is ſicke of the plague.

AS ſoone as the ſicke man by the ſignes aforeſaid féels himſelfe ſtrooken, he ought very ſpéedily ſéeke out for ſome remedy for this ſickeneſſe, neither leaſure nor delay without danger of death, by reaſon of the malignitie thereof oppoſed againſt mans life: wherefore we ought with all diligent care to withſtand the ſame, and prohibit the venime, and breake the forces thereof, leſt it woorke the vtter ruine of our bodies. As ſoone therefore as any one féeleth himſelfe ſeazed, giue him this potion. Take of the iuice of marigolds the quantity of two or thrée ounces, giue it the patient to drinke, with a little white wine or ſorrel-water, and couer him wel, that he may ſweat. This Iuice maketh a man frée and aſſured from the venime, as teſtifieth ALEXANDER BENEDICTUS in his treatiſe of the plague, and it is a moſt tryed and notable ſecret. And if he ſweat after he hath taken the ſame, hée ſhall be aſſured by the grace of God of perfect health In ſtead of the ſaid hearbe you may take the iuice of veruine in like quantity, or the Iuice of the hearbe called Scabious, which hath great force and efficacy in this caſe, giue two ounces of the ſaid Iuice with white Wine, Roſe-water, or Sorrel-water, and you ſhall ſée a wonderfull effect. But theſe remedies ought to be giuen ſodainly. For if the ſicke man dally a day or two before he complaine, they haue no effect or force.

Of Blood-letting.

AS ſoone as the ſicke féeleth himſelfe ſtrucken, if he be ſanguine, youg, and full, you ought to let him bloud by

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by thoſe rules that enſue hereafter. If the ſigne or tumor appeare not as yet, you ought to let him bloud in the *Mediana* of the right arme rather than of the left, to prouide leſt the venime haue recourſe to the hart, and to take blood according to the repletion and vertue of the patient. Or to worke more ſurely, wée may take the veine in the foote called *Saphena*, to diuert the venime from the noble parts, or inſtéede of letting bloud apply cupping-glaſſes with ſcarification on his ſhoulders and buttocks. From the ſtrong, able, and well complexioned, you may take ſome ſixe ounces of bloud, or at the leaſt thrée or foure: but for ſuch as are weake, they muſt not be dealt with. And note, that in this ſickeneſſe, we ought not to be buſie in taking bloud although bloud-letting be neceſſarie, becauſe bloud is the treaſury of liſe, whoſe aſſiſtance nature néedeth to combate with the venime. As alſo for that by much letting bloud mens forces are weakened, and the venime worketh with more aduantage, as ſhalbe hereafter declared.

And whenas the patient is letten bloud, wee ought to cauſe him kéepe in his mouth either a little péece of an orenge or a lemmon, or a cloue or ſome cinnamon, or elſe a little roſe vineger, and roſe water mixed together, to comfort his heart and vitall ſpirites. But if the markes or botch do appeare, the blood is to be drawne on that ſide of the body on which the tumor ſheweth it ſelfe, namely, if the ſwelling beginneth to ſhew behinde the right eare, drawe blood in the *Cephalica* of the right arme, and ſo of the left. If the ſigne appéere vnder the arme pits, you ſhal cut the median of the ſame ſide, namely on the right arm, if the impoſtume be vnder the right armehole, and that on the leſt: likewiſe when the impoſtume ſheweth it ſelfe vnder the left arme hole. But in trueth the ſureſt way is rather, in this caſe, to open the veines of the féete then of the armes, to the end you may draw the venime fartheſt off: if the ſigne appéere vnder the groyne, ſtrike the *Saphena* on the ſame ſide, or rather the inward veine of the ham,

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if it may be found, the like ought alſo to be done in the carbuncle when it appéereth, yet ought not the bloodletting be redoubled, but onely vſed on that ſide where the carbuncle appéereth. But note in this caſe of bloodletting, that it ought to be done before the patient hath remained infected foure and twenty houres, for after the terme is paſt, blood letting is both hurtfull and pernicious, becauſe that by the ſame the contagion is inwardly drawne into the body and heart. Whence it happeneth, that the moſt part of thoſe that are let blood doe die, as by HIEROME FRACASTORIUS an excellent and noted Phiſitian is ſufficiently teſtified in his treatiſe of the Plague, the third Booke and fift chapter, who teſtifieth that all they, who in the peſtilent yéeres of 1505. and 1528. were let blood, died all of them by the reaſon aforeſaide, becauſe that where the interior ſéede of the venime is ſcattered and mixed with the blood and humors of the body (which is done in two daies ſpace or thereabout after a man féeleth himſelfe infected) letting blood is greatly harmefull, becauſe it cauſeth agitation of the blood, and augmenteth by this means the putrifaction, and by ſuch agitation and motion the contagion doth more inwardly mixe it ſelfe with the humors, and maketh them, of pure and ſincere, corrupt and infected: after no other maner than whenas ſtincking mud is mooued, it venteth out the more, and maketh the aire infected and ſtincking, as is ſéene by experience, or whenas a man ſhaketh or ſhoggeth a veſſel full of ſalt or bitter water, the water becommeth more bitter and ſalt than if it had béen ſuffered to be ſettled, without mooving it: For euery matter that is mooued, is worſe then that which remaineth in quiet, as teſtifieth GALEN in his fift booke *de Symptomatum cauſis*. And by theſe reaſons the ſaid FRACASTORIUS and FERNELIUS likewiſe, men both of them excellently learned, are of opinion, that blood is not to be let in this caſe, to whoſe iudgements I ſubſcribe. And for mine owne part, and in trueth I finde it more expedient, inſtéede of letting blood, to

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to vſe cupping glaſſes with ſcarrification, for after the ſecond day is paſt, phlebotomy is to be omitted. Sée héere our inſtruction as touching blood-letting.

Of Purging.

AS touching purgation, it ought to be adminiſtred in the beginning, but rather with gentle and pleaſing medicines than violent, which doe weaken and force Nature, and with them we ought to mixe ſome powlder, as the powlder of the electuary *Theriacal* of GUIDON, or the powlder of *Bole Armenus*, with Iuniper berries: or for the rich, with *Terra ſigillata*, or treacle, or good mithridate. If then the patient be poore, thou muſt giue him halfe an ounce of the electuary of the iuyce of roſes, or aſmuch of *Diaprunis* ſolutiue, or an ounce of *Diacatholicon*, if hée be cholerike. And if he be phlegmatike, thrée drachmes of *Diacarthamum*, or *Electuary de Citro* ſolutiue. And if he be melancholike, the confection *Hamech* diſſolued in water of ſcabious, or ſorrel, or bugloſſe, an ounce of ſirop of limons, or a drachme of good treacle, or the powlder of *bole Armenus* prepared, or the ſéedes of Citron or Iuniper berries. The richer ſort ought to be purged with manna Rubarbe, ſirrop of roſes ſolutiue without ſcammony with *Caſſia* and *Mirabolans*, and if néede require, you may mixe a little doſe of the electuary of the iuyce of roſes, or *Diaprunis* ſolutiue in thoſe that are cholerike, as in the phlegmatike, a litle *Diaphenicon*: or in the melancholike alitle of confection *Hamech*, mixing with the ſaide potions for the rich, halfe an ounce, or a drachme of *Terra ſigillata*, or of the powlder of *Diamargariton*, or of the powlder *Theriacal* of *Guidon*, with the abouenamed waters, and the ſirrope of limons, or the iuyce of citrons. And if they take more contentment to be purged by pils, they may vſe the common pils of RUFUS, made of aloes, mirrhe and ſaffron, adding

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thereunto a little Rubarbe: for the rich, Agaric, with a little *Terra ſigillata*, or *Bole Armenus* prepared. The poore may vſe pilles Aggregatiue, or *Aurea*, or *Cochia*, to the quantitie of a drachme or foure ſcruples, and when their medicine hath wrought his operation, they may take half a porrenger of the broath of a chickin, and make a light meale: And during the working of their medicine, they may alwayes holde in their handes to ſmel to roſes, orenges, limons, marioram, roſemary, and ſuch like, and may oftentimes waſh their hands and wet their noſtrilles in roſe water mixed with vineger and the powlder of cloues or Angelica or Zedoary as hath béene before times declared: Sée héere the methode in purgation.

Potions againſt the Plague.

AND to accompliſh this chapter, it remaineth to ſet downe certaine neceſſary potions to miniſter to the ſicke that may reſiſt the venime, which during the time of their ſickeneſſe, ought very oftentimes to be miniſtred vnto them, vntill ſuch time as nature ouercommeth the force of the infection, being aſſiſted by the vertue of naturall heate, and by cordiall *Antidotes*, that is to ſay, by medicines, that are altogether contrarie to the venime of the plague: (which the Arabians in their tongue are accuſtomed to call *Bezoatici*, and the Latines *Antidotes*.) Euerie morning and euening therefore, and if néed be, at midday or midnight (if the accidents be violent) you may cauſe the patient to drinke theſe potions folowing. If he be poore, take Iuniper-berries, and *Bole Armenus*, of each a drachme, powlder them wel and mixe them with ſcabious, bugloſſe, or ſorrel water, and one ounce of ſirop of limons cauſe him to take it euening and morning, euery day, or elſe take the powlder of the Electuary of GUIDO, giue him a drachme after the ſame manner: you may alſo vſe with

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with good effect the poulder of betony, dried to the quantity of a drachme or 4. ſcruples, taking it in ſummer time with roſe water, and in winter in good white wine, and it worketh wonderful effects, if the patient kéepe himſelfe well couered, and ſweate therevpon, for it cauſeth the venime to euaporate by ſweat. Treacle and Mythridate alſo are ſoueraine medicines to this effect being taken to the quantitie of a drachme with roſe water in ſummer, or ſuccorie or ſorrel water, and in winter with good white or claret wine. For the rich, let this powlder be diſpenſed.

Take the rootes of tormentil, the roote of Diptamus Creticus, if it be poſſible, the roots of *Angelica Zedoari* and *Gentian* of each a drachme, of the ſeedes of citrons and forrel two drachmes, of true *Bole Armenus* prepared twoo drachmes, of *Terra ſigillata* thrée drachmes, of pearles two drachmes, of red corall foure ſcruples, of the rinde of the citron or Oringe dryed a drachme, beate all theſe to a fine powlder, of which you may giue the patient in the waters aboue named, the weight of a drachme, or a drachme and a halfe. If you will make an opiate thereof, you may confect the powlder with conſerue of roſes, or bugloſſe, or ſirrop of limons, and make an opiate, of which you may giue the patient halfe an ounce at a time. This poulder is of moſt excellent vertue and great effect, if it be wel diſpenced, which amongſt all other medicines is moſt appropriate, as by the vertue of the ingredients, the expert and learned Phiſitian, may eaſily coniecture. Theſe are the remedies which in potions are moſt aſſured and are both experimented and alowed (laying aſide the ſuperſtitious and vaine opinions, of the vnicornes horne, of which the common ſort make ſo great reckoning.) For in truth it is a méere ſolly to beléeue that the pieces of horne, which diuers men beare about them, is the horne of that beaſt which the Gréekes called *Monoceros*, and the latins *Vnicornu*, (as the ſimple ſorte, vnicornes horne) for it is a beaſt ſo rare to be ſéene, and in places ſo ſtrange, that

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ſcarſely ALEXANDER the great could recouer one to his great charge and expence, (as PLINIE, ÆLIAN and PHILOSTRATUS teſtifie) neither may it be taken aliue, for that it liueth in places deſart and ſolitary in the extreameſt parts of *India* and the Eaſt. But leauing theſe things apart, I ſay that we ought to truſt to perfect tried & experienced medicines, ſuch as are thoſe, which heretofore I haue faithfully ſet downe for the common good, and the loue I beare vnto my neighbours. In proſecution of which matter, I ſay by the authoritie of GALEN *Lib.* 9. *de ſimpl. fac. cap.* 14. *V.T.* that *Bole Armenus* is by him ſingularly commended amongſt all other ſimples for the plague: For in that great plague which in his time was in *Greece*, all thoſe that drunke *Bole Armenus* were ſodainely healed, as the ſaid GALEN teſtifieth, who aduiſeth vs to take it with good white wine, ſomewhat qualified and mixed with water, the quantitie ought to be ſome two drachmes: And here you are to note that in thoſe who are already taken with the plague, it behooueth to giue them a greater doſe of your *Antidotes*, then thoſe whom you intend to preſerue. For in the venime of the plague is already incloſed in their bodies, it is neceſſary that the medicine ſhould be more forcible to ouercome and ſubdue the ſame, then before that it ſeazeth the body. And therefore if to the healthy you will ordaine a drachme to preſerue him, you ought to giue eare to thoſe that are ſicke. And this may ſerue for an aduertiſement to the common ſorte, how they ſhould gouerne their ſicke in time of viſitation.

This water that enſeweth, is likewiſe of great vertue, and allowed by many experiences.

TAke two pound of the iuyce of limons, of roſe vineger, as much of *Bole Armenus* prepared two ounces, of the dried rinde of orenges one ounce, infuſe them a day natu-

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naturall, or xxiiii. houres in the ſaide vineger, and afterwardes diſtill them in *Balneo Mariæ*, giue of this water foure ounces with ſirrope of limons, or ſirrope of ſowre grapes, for it is an excellent medicine, as FRACASTORIUS in his third Booke *de morbis Contagioſis*, chap. 7. whoſe name I héere ſet downe, to the end I may no waies ſeeme to defraude any one of the praiſe due vnto them, or challenge to my ſelfe other mens inuentions. Hitherto haue we ſufficiently ſpoken of thoſe medicines which are to bée taken inwardly, it remaineth that we ſpeake of thoſe that are to be applied outwardly. But before that I intreate of them, I will deſcribe in this place a confection or reſtoratiue to be miniſtred vnto him that is infected with the plague. Take conſerue of roſes, conſerue of water lillies, conſerues of ſowre grapes, and bugloſſe, of each an ounce, of pouldered pearles one drachme, of *Bole Armenus* prepared foure ſcruples, of fine ſuger as much as ſufficeth, reduce all theſe into the forme of a Conduite, with leaues of golde for the rich. As for the poore, it ſhall ſuffice to giue them the foreſaide conſerues, with a little of the poulder of *Bole Armenus*, or *Triaſantali*, or the ſéeds of ſowre grapes, or citrons, or the barke thereof. It is good alſo to giue them oft times a tablet of loſenge of *Diamargariton*, when they haue the fainting of the heart, with a little bugloſſe water, or white wine: and if they fall into ſoundings, giue them confection *Alchermes* after the ſame maner: for it is a miraculous medcine in ſtrengthening the heart, and reuiuing the ſpirites. And in this caſe it is good to reſtore them with good broaths, wine caudles, and egges, as wée haue héeretofore aduiſed. *Manus Chriſti perlata* alſo is good in this caſe, and pleaſant to the eater, which you may giue in brothes, in bugloſſe water, or in the forme of a tablet. To comfort the heart outwardly, vſe this Epitheme that followeth. For the rich take roſe water, ſorrell water, bugloſſe, and balme water, of each foure ounces, of good white wine or malmſey thrée ounces, of the powlder of

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of *Diamargariton*, and *de Gemmis*, of each one drachme, of powlder of ſcarlet which we call vermilion, of cloues, of each halfe a drachme, of powlder of zedoary and *Bole Armenus*, of ech a ſcruple, of the trochiſques, of camphre halfe a ſcruple, make an Epitheme for the heart, the which you ſhall apply with a péece of fine ſcarlet vppon the region of the heart morning and euening: For the poore it ſufficeth to make an Epitheme of ſowre grape-water or ſorrel water, of balme-water, and roſe water, with alittle white wine, and the powlder of ſanders and alittle powlder of Iuniper-berries: Inſtéed of the ſaid Epithemes, you may make certaine bagges of ſilke for the hart after this faſhion. Take dryed red roſes, flowers of violets, water-lilies and bugloſſe of each a little handfull of roſemary flowers, as much, of the powlder of ſcarlet cloues, ſāders, the powlder of *Diamargariton*, of each a drachme, of Citron ſéede, *Bole Armenus* of each foure ſcruples, of muſke and amber of each fiue graines, beate all theſe to powlder, and baſte them with cotton in red taffatie, and make a bag thereof which you may eaſily beſprinckle with roſe water, and a little white wine, and apply to the hart.

An Epitheme for the liuer.

TAKE of the diſtilled water, of endiue, ſuccory, ſorrel, roſe, and wormewood water, of each thrée ounces: of good white roſe, wine, vineger, thrée ſiluer ſpoonfuls, of the powlder of ſanders, one drachme, of the ſéeds of ſower grapes, two ſcruples, of ſpicknard a ſcruple, make an Epitheme hereof for the poore, and for the rich you may adde powlder of *Diamargariton*, pearles, corall, and *Zedoary*, of each halfe a drachme. MATHIOLUS of *Siena* a notable Phiſion of our age (principally in matter of ſimples) in his ſixt booke of his Commentaries vpon DIOSCORIDES writing vpon the preface, ſets down an excellent ointment of great virtu to withſtand the operation of venim in thoſe that are ſicke

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ſicke of the plague: the deſcription whereof is long and difficult to be made, and ſerueth but for Princes and great Lords, in that it is very chargeable: Therefore to auoyde prolixitie, we haue thought good to referre the Reader to that place, if he thinke good to cauſe it to be diſpenſed: The name thereof is the oile of ſcorpions, which in trueth is of maruelous vertue to expel poiſon and venime, as by the maruellous compoſition and art in making that oile may be ſéene. But inſtead thereof, we will ſet downe an other oyle of ſcorpions, of a more eaſie compoſition ſet downe by ALEXANDER BENEDICTUS in the xx. chapter of his booke of the plague: the deſcription whereof hereafter enſueth: Take of oile oliue, the oldeſt that may be gotten one pound; then take thréeſcore liue ſcorpions, and put them in a violl of glaſſe, in the ſaid oyle, and boyle them ouer a ſoft fire nine houres, or ſet the ſaid oyle in our Ladies baine, and when they haue thus boyled in the oyle, thou ſhalt adde vnto them of treacle two ounces, and let it boyle in the ſaid oyle a quarter of an houre, then ſtraine all of it, and kéepe the ſaid oyle in a violl well cloſed and ſtopped with waxe, and parchment, and with it annoynt the ſicke vnder the armepittes, behinde the eares, on the breaſt, the pulſes of the armes, the temples, and noſthrilles twice or thrice a day. This is a moſt excellent remedy, and of great force, as the aforeſaid Authors teſtifie, who writes, that if this vnction be applied ſodainly to him that is ſicke of the plague, before 24. houres be paſt he ſhal be deliuered, vſing the remedies aforeſaide. The ſame Author likewiſe reporteth that this oyntment is of great effect: Take a glaſſe that containeth a pint and a halfe and more, fil it with oile that is old, in which oile you ſhal infuſe of elder floures ſix litle handfuls, of the floures of walworth two handfuls, of the leaues and floures of *Hipericon*, or S. Johns wort a handful, (but let the oile couer the hearbs, and be more in quantitie:) ſet this veſſel cloſely luted in the funne for the ſpace of fortie dayes, or a whole ſummer, and reſerue it to the

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abouenamed vſes to annoynt the ſicke, as hath béen ſaide. But after you haue annoynted him, you muſt couer him cloſe, for the oyle procureth ſweate, and by ſuch euacuation cauſeth the venime to vapor outwardly: and, if to the ſaid oyle you ſhal annex twenty or thirty ſcorpions, it wil be farre more excellent, if beſides you adde two or thrée ounces of good treacle, and boyle them in our Ladies bayne, it will haue more force Sée here the beſt outward remedies that you may vſe in this ſtrange ſickneſſe.

How a man ought to proceede in curing the plague ſore.

WHenas the plague ſore appéereth in any of the emunctories, it is a ſigne that Nature by her power would diſcharge the member principall of that venim which aſſaileth it, and therfore hath ſhe by her prouidence created in the heart, the braine, and liuer, certaine glandalous and ſpungy parts, which are apt to receiue the ſuperfluities that are hurtful to thoſe members. For vnder the arme pittes there are certain kernels that ſerue the heart, and theſe are the emunctories of that member, as behinde the eares alſo there are the like which ſerue to diſcharge the braine, and in the groines, for the liuer. And when as the venime inuades any of theſe principal members, nature, (to warrantize the nobler part) diſchargeth, and ſendeth the venime to his proper emunctory: wherefore, if the hart be attainted with venim, the plague ſore wil ſoon appéere vnder the arme pits: if the braine be infected, the ſore wil appeere behinde the eares: as alſo, if the liuer be indempnified, the ſore wil breake out in the groine: and becauſe it is an expulſion which nature maketh to the exterior and vilder parts, to defend the interior & principall, we ought to take great héed, leſt by cold repercuſſiue or aſtringent medicines, we driue the ſore inwards, but rather, bicauſe the ſaid ſore is of a venimous nature, it ought to be driuen

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driuen and forced outward by medicines that draw, and are in qualitie hote and fitte to draw the ſore to ripeneſſe and matter if it be poſſible. When as the tumor appeareth in any of the ſaide emunctories, you ſhall ſodainly make inciſion round about the tumor after the manner of ſcarification made with the raſor to auoyde the inuenimed bloud, and ſhall ſodainely apply a cupping-glaſſe therevpon to draw out the venimous poiſon, if that place be capable of a cupping-glaſſe, as in the groine and behinde the eares, but vnder the arme-pittes very hardly. And afterwards you ſhal apply ſuppuratiue & ripening medicines, and ſuch as draw after this forme. Take a white onion and cut out the inward kore with your knife, and make a ſufficient hollow therein, fill it with very good treacle, or the theriacall powlder of GUIDON, couer and cloſe it, and roaſt it gently vnder the aſhes, till it be ſoft and hote, as it comes from the fire, or as the patient may indure it, apply it to the ſore. This is one of the beſt remedies that a man can apply: Or take the hearb ſcabious, bruiſe it betwéene two ſtones, and apply it on the ſore, either of it ſelfe or mixed with ſalted hogges greaſe. You may alſo make a cataplaſme according to this forme folowing: take of the roots of white lillies wel cleanſed, halfe a handfull of the leaues and roots of mallowes and holy-hocks, twoo handfulls; of fat figges, to the number of thirty, of linte-ſéede and fenugréek ſéed, of each halfe an ounce, of leuaine one ounce, of bran, halfe a handfull; of ſcabious, halfe a handfull; boyle al theſe in water, ſtamp and ſtraine them, and afterwards adde vnto them wheate floure, of lin-ſéede and fenugrée ſéede, of each an ounce, boyle them as before with a little water and hony, *Galbanum* twoo drachmes, armoniac a drachme, the yelkes of egges, two in number, common ſalt, a drachme; oyle of white lillies, as much as néedeth, of hennes greaſe, one ounce; of ſafferne a drachme, make a cataplaſme of all theſe, and apply it on the ſore with fat wooll, remoouing it two or thrée times a day. This alſo is

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very good: take the crummes of white bread, to the quantitie of halfe a pound, fatte figges, xxx. in number, leuan, two ounces, liue ſnayles with their ſhells xx. in number, fenugréeke ſéede one ounce, ſeethe all theſe together in water, then beate them together, and adde vnto them of ſalted hogs greaſe one ounce, of oyle of white lillies as much as néedeth, make a cataplaſme heereof, which is very good to ripen and breake an impoſtume. The ancient Phiſitions vſe the implaſter of *Diachilon magnum*, and ſpread it on the ſore, & of that I haue made proofe. For it is a good drawer by reaſon of the gums that are ingredient. It is likewiſe very allowable to draw out the venime from the ſore to take a chicken or cocke, and to pull the feathers from his taile, and to apply him to the ſoare, for by this meanes, he driues out the venome, and when he is dead, apply another: In ſtead of this remedy, ſome vſe to take great pullets and pigeons, and cutting them in two along the backe, apply them hote as they are vpon the tumor or carbuncle, for this is an appropriate remedy, both for the one & the other. When the kore ſhalbe ripe, you muſt open the ſame with an actnal cautery, which is better thē the lancet or cold yron, becauſe it comforteth the member and driueth out the venome by the actuall heate and violence of the fire: I likewiſe aduiſe all thoſe that are ſicke of the plague, to endure the ſame, notwithſtanding it ſhal affright them ſomewhat, for it is the beſt and moſt wholſom remedy that may be giuen, as both ALBUCATUS and AUICEN do teſtifie in that place, where they diſcourſe of the actuall cautery: And inſtéed of the actuall cautery, if the patient will not endure the ſame, you muſt procéede with familiar ruptories, of which the beſt is that which is made of aſhes and quicke lime boyled together, till ſuch time as the water is conſumed, and there remaineth nothing but the aſhes and lime incorporated and vnited together, which is a ſtrong and excellent ruptory, and ſuch a one as worketh his operation without any, or very little payne, as at diuers

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diuers times, and in many patients I haue approoued: And note that in theſe peſtilent tumors, you muſt not exſpect the intire maturation thereof, but muſt open the ſame before it be thorowly ripe, to the end that the venome remaine not long time in the body, and there-thorough ſteame vp to the principall members and communicate the venome with them to the danger of him that is diſeaſed, and therefore it is better to open them ſooner than later. And whenas the ſores or ſore is opened, you muſt not thruſt bigge tents of lint into them, but little ones, to the end that the venimous matter may the better iſſue forth & make no ſtay in the ſore. And in this caſe ALEXANDER BENEDICTUS councelleth in the 14. chap. of his booke *de peſte* not to put any tents of linte or other linnen into the ſore, leſt the venime be forced backe, and in effect the reaſon is very good. He likewiſe willeth vs, not to bind vp the ſore too ſtraight, when it is opened, thinking the ligature ſufficient which kéepeth the plaiſters to the ſore. And for mine owne part, I am truly aſſured that it is far better to vſe certaine tents of hollow ſiluer, lead, or tinne, then of lint altogether, to the end that by the hollow tents, the venime may the better and the ſooner be euacuated, and not ſtayed within, which is the intention that a good and aduiſed Surgeon ought to haue. And this may ſerue for aduiſe and counſaile hence forward, although that diuers will thinke this matter ſomwhat ſtrange vnto them who are accuſtomed to vſe an other faſhion, but the truth in all things ought to haue place, and ſhould not be any wayes diſguiſed. After that the ſore is opened, you muſt mundifie the ſame with theſe cleanſing abſterſiue medicines following: and note, that you ought to kéepe theſe ſores open a long time, and to ſuffer them to purge out their venime by the vſe of theſe cleanſing medicines following. Take of the mundification of rozen, and put it vppon the ſaide ſores within them by hollow tents: or take barley meale ſod in water, and honny, an ounce or two, incorporate

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with good honny of roſes, annexing the roote of the lilly of *Florence* and a litle ſalt, make a clenſing medicine hereof: or take *Sarcocolla* beaten to powlder, ſodden honny, of each a like quantitie, incorporate them togither and make an ointment thereof, for it is a mundifier. But amongſt all other vnguents that cleanſe loathſome vlcers and ſuch as are of a venimous and euill quality, I haue not found any more excellent, or that cleanſeth the loathſome, ſtinking, and euil matter, then this which I compoſed my ſelfe, and haue often vſed and tried the ſame with good effect.

Take of the iuices of daffadill and wormewood, of each foure ounces, of hony of roſes clarified, eight ounces, boyle theſe together vntil the iuices, be conſumed, then adde thervnto of turpentine of *Venice*, waſhed in roſe water, or *aqua vitæ*, foure ounces of the rootes of the *Florentine* lilly and *Ariſtolochia* the round, of ech thrée drachms, of the flower of *Lupins* two drachms, make an oyntment of theſe: in truth I can aſſure you that I haue ſéene this medicine work admirable effect in the vlcers of the french pox and ſuch like, cleanſing them very purely, not only of their groſſe and euil matter, but of the dead fleſh and kores incloſed in the ſaid vlcers, as I haue often times tried: Or do thus: Take of *Venice* turpentine waſhed in *aqua vitæ* in winter, and barley water in ſummer, halfe a pound of oyle of roſes thrée ounces, of honny of roſes foure ounces, of good and gummy mirrh, aloes, maſtike, *Ariſtolochia* the round, of ech one drachme and a halfe; of barly meale, thrée drachmes, make an oyntment hereof to mundify theſe vlcers, for it is very good. Sée here the order of cleanſing ointments. After the vlcer is wel mundified a long time, you muſt ſkinne with the emplaiſter of *Diacaletheos*, or the plaiſter of Seruſe, or the red deſiccatiue plaſter of *Tutia*, but this is the beſt. Take betony, centory the leſſe agrimony, *Ariſtolochia* the round, of ech one ounce, of déere ſuet halfe an ounce, of maſticke thrée drachmes, of aloes halfe an ounce, of new waxe two ounces, ſéethe the hearbs in

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in good red wine, and ſtraine them, then adde the pitch, the wax, and ſewet, and ſéethe it againe, and in the end, adde Aloes and maſticke, and make a good incarnatiue hereof: And note, that if the ſore be very painefull, you muſt aſſwage the griefe therof with a cataplaſme of bread crums boyled in milke, and afterward with the yelkes of egs ſaffron, and oyle of roſes as much as ſufficeth, apply it to the painefull ſore. Or foment the place with the decoction of mallows, holihocks, camomile and melilote floures, and branne ſodde in water, and apply it in way of fomentation to the pained place. Lo héere the cure of the plague ſore, it followeth, that we intreate of the carbuncle.

Of the cure of the Carbuncle.

THE Carbuncle is a malignant puſtule procéeding from bloud very hote and groſſe in ſubſtance, which cauſeth the aduſtion thereof, an vlcer with an Eſchare or cruſt in the ſkin, ſwelling and red, raiſing thorow the inflammation thereof, thoſe partes that are néere about it, and procuring excéeding paine in him that is poſſeſſed therewith. Which by GALEN in his ſecond booke, *ad Glauconem* the ſixt chapter, hath very learnedly taught. And of theſe, though euery ſort of carbuncle be malignant and dangerous, (as teſtifieth the ſame Author in his third comentarie, on the the third booke of HIPPOCRATES his *Epidemes* the xii. Aphoriſme,) yet notwithſtanding thoſe that haue not with them a contagious and peſtilent venime intermixed, are not ſo dangerous of death, as they that raine in the time of the plague, by reaſon of the venome which is introduced into the humors and maſſe of blood, infected by the euil quality of the aire, which maketh ſuch puſtules ouer and aboue their naturall malitiouſneſſe more maligne, dangerous, & deadly, and accompanied with great and mortall accidents. And therefore in ſuch puſtules it

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it is neceſſary to take great care and diligence in curing them readily, and rooting out and extinguiſhing their venime, as ſoone as may be poſſible, which by the meanes heerevnder written, may be orderly performed according to methode: When as therefore the carbuncle ſhall appéere in any part of any perſon, the moſt ſoueraigne remedy is by actuall fire applied vpon to puſtull, to conſume and abate the venome; for there is not any thing that ſooner mortifieth and extinguiſheth the venime, than fier: And therefore the actuall cautery, applied vpon the puſtull, is the ſouerainty and ſure remedy to cure the ſame: But diuers fearefull patients wil not endure the ſame, inſtéede thereof, therefore you ſhall apply vpon the carbuncle theſe folowing remedies, which haue a cautſike vertue: Take an olde nutte or two, barly flowre, ſmall reaſins, without their ſtones, fat figges dried, of each one ounce, beate them all together in a morter, and afterward ſéethe them in wine and oyle of poppy, and apply it vpon the carbuncle, for it mortifieth the venome, and helpeth to rotte the euill fleſh: Take alſo two or thrée yelks of egges, of pepper, a drachme, of common ſalt, a drachme and a halfe, of ſoot of the chimny or ouen, halfe a drachme, mixe al together, and make an oyntment thereof: or this, Take of the leaues of rew, halfe a little handfull; of fat figges, ſixe in number, of pepper a drachme, of ſoote of chimny or ouen, halfe an onnce, two yelks of egges, of ſafforne, halfe a drachme, of freſh capons greace without ſalt, one ounce, and with the Iuice of ſcabious, make an oyntment which is very excellent. For it ſuffereth not the venime to procéede any further, but openeth the carbuncle very quickly and maketh a good eſchare: Or do thus: take of fat figs, halfe a pound, of muſtard-ſeed thrée ounces, of oyle of white lillies, as much as ſufficeth to incorporate them, make a plaſter hereof, and apply it vpon the carbuncle. The oyntment called *Baſilicon* mixed with halfe an ounce of good treacle of mythridate and the iuyce of Scabious is marue-

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maruellous good, and appropriate, as alſo the yelke of an egge, incorporate with ſalt; and the iuyce of ſcabious is a ſingular medicine, and very common. The ſimple medicines that are conuenient in this caſe is ſcabious pounded betwéene two ſtones, and applyed; the hearbe alſo which is caled *Cauda Equina*, that is to ſay, horſe taile, which is a kinde of comfery, and *Verbaſcum* which the Apoticaries call *Tapſus Barbalus* & the engliſh, hearb *Mullen*, is a good remedy: The like qualitie is by diuers of our Maiſters aſcribed to the Saphire, which hath the vertue to extinguiſh the venime of the carbuncle, if the ſore be diuerſe times touched with that ſtone: Mythridate alſo or treacle are very good to be layd therevnto, and old nuttes applied with dryed figges. And note, that as ſoone as the carbuncle appéereth, it is good to ſcarifie it round about, with the raſor (as GALEN in the xiiii. booke of his Methode ſaith) or to apply horſe-leaches to draw the venimous blood outward: theſe are the remedies which you muſt preſently lay vpon the carbuncle. But round about the partes that are néere the ſore, you muſt apply repercuſſiue medicines, for feare leſt the venime attaint them; to which effect the vnguent *de bolo* is the chiefeſt and moſt ordinary meanes applyed round about: For it conforteth the part, and repulſeth the venime. You ſhall therefore do thus: Take of oyle of roſes thrée ounces, of roſe vineger one ounce, of *Bole Armenus*, an ounce and a halfe, make an oyntment thereof, and apply it round about the carbuncle: Or thus: take oyle of roſes *Omphacine* (made of gréene oliues) wine of pomgranats one or two ounces, *Bole Armenus* (and *Terra Sigillata* for the rich) of each halfe an ounce, make an oyntment thereof, and apply it round about the carbuncle: GALEN maketh a plaſter of plantane & pomegranets with theyr rindes and houſhold bread, and boyleth them in ſtrong wine, adding lintels vnto them: Or take lintells, crummes of browne bread and bran, and boyle them in vineger & make a plaſter of them; you may make the like

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alſo of ſowre pomegranets, cut into quarters, with their rinde, and ſodde in vineger, til they be brought to a pulpe, beate them and apply them about the carbuncle: Or elſe thus: Take of oyle of roſes as much as ſufficeth, diſſolue in it *Bole Armenus, Sanguis Draconis,* or beaten galls, and make an oyntment to the ſame vſe. The whites of egges likewiſe beaten, with roſe vineger & roſewater, and clouts ſtéeped in that liquor, may be miniſtred round about the ſore: Then are thoſe medicines that defence the partes from the venime of the carbuncle. Hitherto I haue taught both what ſhould be applied vppon, and round about the ſore; it remaineth now to ſet downe the meanes how to breake the carbuncle, which are theſe: Take of *Opopo-nax* thrée drachmes, of fat figs, an ounce; of currans, as much; of leuen, halfe an ounce, beate and mixe al together and apply it on the carbuncle. The doung of a man alſo is a fit remedy, but for that it is filthy, vſe better, yet wanteth it not his effect. Take the yelke of an egge and a little ſalt, and incorporate them with the iuyce of ſcabious, and miniſter it. Or do after this maner: Take ſtrong leuen one ounce, of ſcabious and the greater comfery, of each one ounce, of ſmal reaſins without their ſtones, half an ounce, *Cantarides,* ſixe in number, of ſparrowes doung thrée drachmes, incorporate all with oyle of white lillies. This alſo is good: Take of ſatte figges, thrée ounces; of leuen, two ounces; of muſtard ſéede, the leaues of rew, common ſalt, the roots of *Ariſtologe* the round, of ech an ounce, and a halfe, of the meale of wheate and fenugreeke, of each an ounce, of common hony as much as ſufficeth, mixe al together and apply it.

To make the Eſchare or dead fleſh to fall out of the carbuncle.

TAke freſh butter and capons greace, of each one ounce, and the yelke of an egge, mix them together, and miniſter

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niſter it: you may likewiſe adde an ounce of *Baſilicon*: take alſo of the roots of holihockes two handfulls, of bugloſſe, a handfull, ſéethe them in water, and beat them togither, and ſtraine them, and adde vnto them of the powlder of fenugréeke and lin-ſéed, of each an ounce, of freſh butter waſhed in water, of freſh hogs-greace, of each an ounce, make an oyntment. Or take of holi-hocke roots, of beare-foote, of mallowes, and Herbe *Robert*, called ſtorcks-bill, of each a handfull, ſéethe them togither in water, ſtamp and ſtrain them, mixe them with freſh butter and capons greace, apply them to the ſore till the eſchare fall. *Raſis* made a plaſter of hony and Sarcacoll of each a like, and miniſtred the ſame: After the Eſchare is falne, you muſt mundifie the vlcer with one of thoſe mundifiers, which are deſcribed in the twentieth chapter, and then when the carbuncle ſhalbe well purged from matter and corruption and yéeldeth no more, incarnate the ſame with this vnguent folowing. Take of maſtike full of gum, white incenſe, *Ariſtoloch* the round, mirrh, of the flowre of *Orobus*, Litharge, Ceruſe, Aloes, of each a like, of déere ſuet as much as ſufficeth, a little oyle of roſes, make an oyntment of theſe according to art, and apply it till the ſore be thorowly cicatrized: And becauſe in carbuncles, there ordinary happeneth ſome deformed cicatrice, after they are healed, to repaire and correct the ſame, you may vſe theſe remedies following: take of Borax two drachmes, of Camphire one drachme, of white corall halfe an ounce, of gumme dragacanth, ſtarch, criſtall, of the ſtone called *Dentalis*, white incenſe, common ſalt, of each thrée drachmes, of white marble twoo drachmes; Let the gumme dragant be beaten in a marble morter, and the reſt be beaten and ſerced, afterwards adde hogges-greace clarified, goats-greace, capons-greace, of each an ounce and a halfe: melt al together in a leaden veſſell, and ſtraine it thorow a cloath, and after mixe the powlders except the Camphire and Borax, ſéeth all together on a gentle fire, ſtirring it often with a ſpatula, and

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when it beginneth to ſéethe, put to the camphire, and when they are all of them well incorporated together, kéepe this oyntment in a veſſell of lead, for it hath a maruelous effect. For the poore to the ſaide intent you may take freſh chéeſe mixed with hony, and a little powlder of Ceruſe: Likewiſe take hogges greaſe to the value of a pound, prepared after this manner, boyle it in a little white wine, and afterwardes ſtraine it thorow a cloth, and incorporate the ſame in a marble morter with goates milke, or plantane water, then adde vnto it litharge of gold, vnmelted brimſtone, of each three ounces, of white incenſe one ounce, of quicke ſiluer quenched and killed in the iuyce of limons halfe an ounce, of Borax two drachmes, of Camphire a drachme, make an oyntment hereof: Take likewiſe as much lime as you liſt (that is quenched and ſlacked in water) waſh it ſixe times in plantane or raine water, vntill ſuch time as all the ſharpeneſſe thereof be taken away, mixe the ſame with oyle of roſes in a leaden morter, and ſtirre it well, and you ſhall haue a good oyntment to repaire the deformed cicatriſes which are left after carbuncles. This is the whole forme of the cure of a peſtilent carbuncle.

Chap. XV.

The maner how to withſtand the moſt vrgent accidents that happen in the peſtilent feuer, the Botch and Carbuncle.

THE moſt troubleſome and dangerous accidents in this ſickeneſſe, are weakeneſſe of vertue, faintings of the heart, ſoundings, rauing, or frenſie, extreame drith, profound ſléepe, or continuall waking, crampes, coldneſſe of the extreame parts, which we ought diuerſly to correct, according as the nature of each of them requireth. The fée-

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féebleneſſe of vertue (which may be knowne by the weakneſſe of the pulſe, paleneſſe of the face, and dulneſſe of the patient) may be preuented or corrected by comforting the ſicke by good and cordiall broths and colices, cawdles, or ſuch like, with good wine alſo, (as GALEN commandeth in the twelfth booke of his Methode) miniſtring it but little in quantitie, and alayed with water, or to make him take a toſte of bread with ſugar & cinamon ſtéeped in good white or claret wine: you ſhall giue him *Diamargariton*, *Manus Chriſti* with pearles, and amongeſt al the medicines that are proper to comfort the vertue, the confection *Alchermes* deſcribed by MESUE in his Antidotary) is allowed, which hath maruelous force and efficacie to reſtore vertue almoſt extinct in the ſicke, as by diuerſe experiments I am able to auow, to the valew of a drachme in bugloſſe water or white wine: It ſhalbe good alſo to comfort the patient, to incourage him with friendly words, to embolden him, & extinguiſh his feare, for theſe meanes both quicken and ſtrengthen vertue. The faintings of the heart (which the Gréekes call *Lipothimiæ*) may be eaſed by the Electuary of *Diamargariton*, or the powlder thereof, annexing vnto it the powlder of *Electuarium de gemmis*, or a little of the powlder of *Diamoſci dulcis* giuen in white wine, or bugloſſe, or ſcabious water, to the valew of a drachme. And in this accident you muſt comfort the ſick with good odors, and rubbe the pulſes of his armes and his temples with roſe water and roſe vineger, or with the mixture of roſe water, roſe vineger, the powlder of cloues and cinamon: and if the patient be bound, it wil be good to giue him a cliſter of the decoction of mallowes, béetes, borage, mercury, mellon féedes, and a little annice ſeede, and branne, and diſſolue therein an ounce of *Catholicon*, or *Caſſia*, oyle of violettes, and groſſe ſugar. If the ſicke fall into a ſound, giue him ſodainely two or thrée ſpooneſuls of pure wine, (as GALEN commaundeth in the twelfth of his Methode) and in ſuch a caſe it is good to giue him foure graines of

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muſke, diſſolued in good wine and bugloſſe water, if the Feuer be not ouer vehement: or inſtéede of this remedie, giue him this drinke folowing: Take of powlder of cloues halfe a drachme, of the powlder of pearles and corrall, of each halfe a drachme, make a drinke with bugloſſe water, and a little good white wine or claret wine. And in ſuch an accident you muſt crie vpon the ſicke, rubbe him violently, make him ſmel roſe water and muſke, or giue him a drachme of the confection *Alchermes*, with bugloſſe water, and a little wine: and halfe a drachme of pearles for the rich: and for the poore, the powlder of cloues. And if he abound in cholerike humors, purge him with a little rubarbe, or the Electuary of the Iuyce of roſes, or the firrope of roſes. It is good alſo to caſt freſh water very oftentimes in his face, for it quickeneth the decayed ſpirites: Theſe are the remedies for ſoundings: If the patient fall a rauing, you muſt giue him ſome ſpéedy euacuation to diuert the humors leſt they mount to the braine, you muſt therefore rubbe the lower partes very often, and apply ligatures to the extremities, and make him take ſirrope of poppy with water of the decoction of lettuce, purſelane, or ſorrell, and waſh his féete and armes with the warme decoction of the leaues of willow, vine leaues, lettice, floures of roſes and lillies, camomile, and the tops of white poppy, boyled in water: and kéepe the patient in ſilence and in a ſecret place, and to beware that he ſpeak not, as much as is poſſible: and if the raging be ouerfurious, you ought to binde him, and to take all thinges from him that may hurt him, as all ſorts of armor, and other offenſible things finally to procure him to ſléepe. The extreame thirſt that preſſeth the patient, muſt be eaſed by drincking fréely, (as PAULUS ÆGINETA and AUICEN commaund) and his drinke ſhall be freſh water in great quantitie, if the patient be yoong and ſtrong, or mixed with ſirope of limons, or ſower grapes, or ſirop of violets: And note that he muſt drink largely and aboundantly to extinguiſh the heate of the feuer

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uer that burneth him inwardly: for, to drincke in little quantitie, rather inflameth, then cooleth the ſame: And therefore the aboue named Authors will, that in the peſtilent feuer we ſhould allow aboundance of drinke, for it either prouoketh vomite, or ſweate, or extinguiſheth the feuer: heauineſſe of ſléep muſt be remedied by ſtrong rubbings of the féete and handes, by often calling on the ſicke, by kéeping him in a lightſome chamber, by clapping cupping glaſſes, with ſcarification to the nape of his necke, by ſharpe cliſters made with the decoction of mallowes, holihockes, béetes, hiſope, bitony, rew, ſage, and the leſſer centory, of each a handfull; agaric two drachmes, polipody an ounce, coloquintida a drachme, branne a handfull, let all be boyled in water, and ſtrayned, to which you may adde of catholicon one ounce, of the electuary of *Indie*, or *Hiera picra compoſita* halfe an ounce, of ſalt a drachme, of common hony, halfe an ounce: make hereof a cliſter, which he may take in the morning, or after ſupper, during his heauines, Subeth and déepe ſléepe. It is good alſo to make him ſmel to the powlder of burnt haire mixed with vineger, for it awaketh him much. And if contrariwiſe the patient cannot ſléepe, you ſhall giue him two ounces of the ſirope of poppy, or one ounce, an houre before he take reſt, with the decoction of lettuce, and poppy ſéede, and you ſhal annoynt his forehead with *vnguentum populeonis*, or a little of the ſéedes of white poppy and annice: you may annoynt his noſthrills alſo with the oyles of poppy and violets, with a graine of *Opium*, and ſaffron incorporated together, if neceſſity require it, and not otherwiſe: If the patient be ſeazed with the cramp (which is a mortal ſigne, and after which few eſcape, as HIPPOCRATES teſtifieth in his ſecond booke 2. Aphoriſme) yet muſt we notwithſtanding aſſiſt all that wée may, and annoynt the nape of his necke with oyles of white lillies and violets, and make him holde in his mouth a péece of nutmeg, and chew it often, you ſhall likewiſe giue him lenitiue and no ſharp cliſters,

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ſters, and make him drincke barly water with ſirrope of violets, and moyſten him with good brothes, for the cramp very often commeth of emptines, and is commonly mortall: if the extreame partes be colde in a peſtilent feuer, or other ſharpe ſickeneſſe, it ſignifieth the weakeneſſe and mortification of naturall heate, and (for the moſt part) betokeneth death. In this caſe we muſt miniſter vnto his handes and féete with hote cloathes, and chaſe them, and giue him a little wine to quicken naturall heate, and make him holde a clowt in his mouth, and giue him the powlder of *Diacameron*, or *Diamoſcum*, and kéep him warme in his bed, and take héede that no colde touch him: But when the poore patient is come to this eſtate, there is litle hope of them, as teſtifieth HIPPOCRATES in the fourth of his Aphoriſmes, Aphoriſme 48. for it is a ſigne that death is at hand.

Chap. XVI.

The order and gouernment they ought to obſerue who aſſiſt and ſerue thoſe that are ſicke of the plague.

IT is a matter moſt euident, that they that dwell continually with thoſe that are infected with the plague, are in great danger to receiue the ſame infection from thoſe that are ſicke, by reaſon they haunt with them night and day, receiue their breaths, and ſmell their corruptions, and ſucke the infected ayre of the infected houſes wherein they conuerſe; which is a thing very dangerous, as GALEN witneſſeth in the firſt booke *de differentijs febrium cap.* 2. For which cauſe, they that are reſolued to kéepe them that are ſick of the plague, ought to haue a great care of themſelues for feare they be infected. And firſt of all, they muſt haue recourſe vnto God, beſéeching him to preſerue them, to the end,

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end that being thus aſſiſted by his grace they may the better accompliſh this charitable office to the ſicke, and ſuccor and ſerue them to their vttermoſt; which is an action that pleaſeth Almighty God. Folowing then the order preſcribed in the ſecond, third, fourth, and fift chapter of this treatiſe, he ſhall vſe thoſe preſeruatiues there deſcribed according to his complexion, age, ſtrength, and the nature of theſe humors that abound in him, taking fit medicines or pills, powlders, opiates, or tablets againſt the plague. treacle, or mithridate according to the forme we haue ſet downe in the places afore alleaged, continuing the ſame without intermiſſion. When hee ſhall viſit the ſicke, hée muſt not approch ouer néere vnto him, for ſeare he receiue his breath, but ſtand farre off him, eſpecially, if he be faſting. Alſo before he enter into the ſicke mans Chamber, let him perfume it, and cauſe the windowes to be opened, and make a good fire therein of roſemary or iuniper. Hée ſhall holde in his mouth, an Angelica or zedoary roote, or a cloue, or the rinde of a citron, orenge, or limon. He ſhall waſh his handes, face, forehead, and temples with vine ger and roſe water, and if he haue leiſure, doe the like vnder his arme-pits, and in other emunctory places, but this is not alwayes ſure and eaſie to be done: He ſhall oftentimes, and almoſt euery day change his garments and linen, and carry in his hand apples, pomanders, orenges, or limons to ſmell to. He ſhall holde a ſpunge ſtéeped in roſe water, vineger, white wine, beſprinckled with the powlder of cloues, zedoary, and Angelica, to which hée ſhall often ſmell, and with ſome of the ſame liquor he ſhal gargariſe his mouth and throate. He ſhall perfume al the houſe and chamber of the ſicke thrice a day, and oftner in ſummer, becauſe the dayes are longer. When he commeth to touch the ſicke, he ſhall cauſe him to turne his face from him, leſt he breathe vpon him, and he likewiſe that performeth this office, ſhall doe the like for his better ſecuritie, he ſhall kéepe himſelfe cleanely, purge often with the

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pilles againſt the plague, or other fit medicines: He ſhall be ſober in his diet, and auoyde all ſuperfluous meate and drinke: hé muſt be merry and lightſome, and driue away all feare, ſadneſſe, and melancholy: For thoſe that are fitteſt to be imployed in this matter, are ſuch as haue a good courage, and are merry, pleaſant, and well complexioned that deſpiſe the danger of death, and are ready to doe ſeruice to their parents and frends, wiues or children. Theſe in trueth are they that in theſe times are in leaſt danger, and whom God (foreſéeing their good zeale) protects by his mercy, preſeruing them from ſo great danger. Neuertheleſſe in this time men ought not to be too raſh or hazardous, nor truſt too much to their complexions, youth, vertue, and force of body. For the ſecret venome of the plague preuenteth all this, and except a man be wary and prudent, it wil then ſeaze him when he leaſt ſuſpecteth: becauſe a venime of that nature is accuſtomed to lie hidden in the body a long time without any effect, or at leaſtwiſe notable impreſſion, after the nature of the byting of a madde dogge, which ſodainely before it be diſcouered takes a lamentable effect. For which cauſe men ought not to be ſo bolde and raſh as to expoſe themſelues to ſuch dangers, except neceſſitie conſtraineth them to ſuccour their parents, or faithful friends, to whom, by lawe of nature, they are tied: Neyther on the contrary ſide ſhoulde they be too feareful, and ſo cowardly, as to forſake their fathers, mothers, wiues and children for feare of death, but both by the commaundement of God, and law of nature, they ought to imploy all their power, yea to aduenture life and bloud, to preſerue thoſe, who next vnder God gaue them life, being, and liuing.

Chap.

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Chap. XVII.

The manner how to cleanſe the houſes and places that are infected, the woollen and linnen, and the moouables of the ſame: And how long they may remaine infected, if they be not well cleanſed, and in what time they may be reputed cleane.

I Haue héeretofore declared in the firſt Chapter of this Treatiſe, that the Plague is a contagious ſickneſſe, rauiſhing liſe by the malignity thereof, and becauſe that the contagion of the ſame (which is no other thing but a like diſpoſition by a certaine hidden conſent communicated by touch vnto another) it remaineth long time hidden, in ſuch things as may receiue the ſame ſuch as are the aire of the houſe infected, the walls, the garments of woollen, linnen, cotten, fether, and ſuch like, it is therefore neceſſary to know how to clenſe the houſes of thoſe that haue bin infected with the plague, to the end, that after they that haue béene infected, ſhall returne to their houſes, they may not be infected anew, by reaſon their garments, couerlets, beds, and ſuch like, haue not béene well ayred and clenſed. And therefore, by way of aduertiſement to all in generall, euery one during the time of the plague, ought to ſhut vp his beſt moouables in a place apart, that is cleane and neate, and to forbeare the vſe thereof, I ſay, they ought to ſhutte vp their linnen, tapiſtry and couerlets, and onely reſerue ſome to their ordinarie vſe: For where there is a peſtilent fickeneſſe in a houſe, it continually infecteth the ayre where it raigneth, the garments, couerlets, bedding, and ſhéetes, and all things that are capable thereof: or either receiue the breath, ſweat, ſpittings, or vapor that iſſueth from the ſick, and al things that are of a ſlender ſubſtance, and full of pores, are fit to receiue, and that verie eaſily, ſuch infection, as are woollen, linnen, cotten and feathers:

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wherefore it behooueth aboue all other things, that ſuch houſhold-ſtuffe be carefully cleanſed, aired, waſhed, and purged. For if they be once attaynted, they long time retaine the infection in them, becauſe the venime inbibeth and incorporateth it ſelf in their ſubſtance very vehemently, by reaſon of the ſpongines and thinneſt of theſe things: and as oyle, pitch, and roſin and ſuch like noriſh, conſerue, and augmēt the fire, in that they yéeld it a conuenient matter, ſo likewiſe doth woollen, cotten, fethers, linnen, and ſuch like nouriſh and entertaine for a long time, that infection which is imparted vnto them from the ſicke, retaining the peſtilēt venime, conceiued in them for a long time: Euen as we ſée chiſts and coffers where we lay ſwéet bags to perfume our linnen or garments doe long time retaine that odor which we laid on them, as lauender, roſes, oringes, and ſuch like, which ſort of odour is maintained a long time in theſe garments, and linnen, as experience teacheth vs, which alſo we ſée in Cotton wherein a man hath wrapped muſke or ciuet, which kéepeth the ſaid odour an infinite time. The which the Poet HORACE hath aptly expreſſed in this verſe.

Quo ſemel eſt imbuta recens ſeruabit odorem
Teſta diu——
The veſſel long time will retaine
The odor which it firſt did gaine.

Since therefore ſuch infection may long time remaine hidden in the things aforeſaide, wée ought very diligently to cleanſe them after this forme that enſueth. The garments of ſuch as are dead of the plague, if they be rich, ought to be burned, according as the cuſtome is in *Italy*: or if poore) whoſe miſery is ſuch, as they cannot buy new) let the cloathes they haue vſed, be bucked and waſhed inlie, and oftentimes expoſed to the northerly winde and ſunne, and perfumed with roſemary, Iuniper, and ſuch like, and in time of drith be expoſed to the Northerne ayre, which drieth al infectious vapors; for the garments that are infected,

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cted, may retaine the ſame foure yeares, nay the feather-beds ſeauen yéeres, as ALEXANDER BENEDICTUS teſtifieth. Note alſo that feather-beds, cannot be cleared except the tikes be opened, and the downe be ayred, till a moneth or forty dayes be paſt, in which time they may be purified. Let each bench, wenſcote, and other tables of the houſe be thorowly waſhed with water and vineger, ſo that no ſluttiſh corner be left: Let the windowes by day be kept open to the north, and ſhut when the ſouth wind bloweth: Thus in xxiiii. dayes may the wooden implements be ayred. If any ſicke man hath afore worne a furr'd gowne, let each man beware how he weareth it after, for furre is too apt to take infection, as appeareth in thoſe xxv. hie Almaines, of whom HIEROME FRACASTORIUS maketh mētion, who in the yeare 1511. in *Verona* died one after another, til al were made away by wearing of that gowne. The ſurgeon that hath aſſiſted the ſicke after xl. dayes triall may be admitted to conuerſe the Citty, and ſo the reſt after ſixty (ſo preſeruatiues and purges haue béene obſerued, and eſpecialy, ſo mirth, ioy, and pleaſure haue been their companions:) if men obſerue theſe precepts, they may by Gods helpe, and by kéeping good order, auoyde the plague by thoſe meanes I haue diſcouered, by which helps there wilbe no humors capable of infection, and where there is no matter fit to receiue the ſame, there can it not ſurpriſe any man.

Generall rules to bee obſerued by all men in the plague time.

FIrſt muſt we call vpon God, deſiring him to defend vs: ſecondly, but eſpecially (when we are faſting) we ought to flie from the conuerſation of thoſe that are infected: Let the wind be betwéene thée and the perſon that is ſicke, or

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ſome perfume be kindled, or hold in thy hand ſome odoriferous perfume. Fly the narrow wayes and ſtréets where are dunghils: hant no vaine aſſemblies of feaſts, but if thy meanes be to follow HIPPOCRATES rule. *Fuge longe, cito, Tarde*: or if thou muſt néeds ſtay, be temperate, aduiſed & deuout, and God ſhal bleſſe thée, to whoſe mercy, and thy harty praiers I humbly commend me.

(‡)

FINIS.

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THE
POORE MANS
TALENTT



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THE
POORE MANS
TALENTT

BY

THOMAS LODGE

PRINTED FOR THE FIRST TIME FROM THE ORIGINAL MANUSCRIPT
[CIRCA 1623?]



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The poore Mans Talentt.

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To the Right Honorable my very good
Ladie the ladie Ann Mother Countess
of Arundell.

Right Honorable.

Amidst the tempestes of fortune and the uexations of
sickness I haue ben desirous to satisfie yor expectation finished the
booke I promised: wherein I haue obserued a plaine and
easie methode to cure the infirmities of the bodie. Where
medicines are familier, and euch as euerie Apothecarie
hath in a redines, or yor garden and the fields will
affoorde yow: wherein yor Charitie (with owt trouble) may
the more easilie and with lesse charge be imparted to all
both riche and poore that haue recourse vnto yow, with care
neere visited: Besides yf yow diligentlie peruse the booke
yow shall finde that with the greatest sickenes bindes the care
medicine vpon. I had in person presented this booke but y
the infirmities of my bodie is such as my will cannot ouer rule
yet: Accept yt noble Madam as it is intended from him that
to the vttermost of his power will an vnfained hart will
both praie for yow and serue yow.

Yor Madame to do yow seruice

Thomas Lodge.

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TO THE RIGHT
HONORABLE MY VERY GOOD
Ladie, the ladie Ann, Mother
Counteſſe of Arundell.

RIGHT HONORABLE,

Midſt the tempeſts of fortune and the Tiranies of ſicknes, I haue (to ſatisfie yo^r expectation) finiſhed the booke I promiſed: wherein I haue obſerued a plaine and eaſie methode to cure the infirmities of the bodie. The medcines are familier, and ſuch as euerie Apothecarie hath in a redines; or yo^r garden and the Feildes will afforde yo^w wherebie yo^r Charitie (w^ch is vnconfined) maie the more eaſelie and with leſſe chardge be imparted to all, both riche and poore, that haue recourſe vnto you in theare neceſſities. Beſides, yf yo^w dilligentlie peruſe the Booke, yo^w ſhall finde that w^ch the greateſt Phiſitions builde theare iudegm^ts vpon. I had in perſon preſented this booke, but y^t the infirmetie of my boddie is ſuch as my will cannot ouerm^r yt: Accept y^t, noble Maddam, as it is intended from him that to the vttermoſt of his power, w^th an vnfained harte, will both praie for yo^w and ſerve yo^w.

Yo^rs Madame to doe yo^w ſervice,

Thomas Lodge.

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THE POORE MANS TALENTT.

THE FIRST CHAPTER.

Contayning remedy for the paines of the hed.

PAine of the hed happeneth diuers times vpon diuers cauſes, as of blood, choller, flegme, melancholie, or winde; and ſome time of the heate of the ſonne, or overgreate coldnes of the aire.

The meanes to know when the paine proceedeth of bloode.—When the paine groweth by meanes of blood, the face and eies are troubled with an obſcure rednes, tenſion, heauines, and heate.

The Remedie.—Open the hed veine on that ſide whereon the paine troubleth and vexeth moſt; then apply vpon the part aggreeued oile of roſes, vineger, and roſe water; or make a bagg of roſes & moiſten it in that liquor, and applie it to the forehed. But aboue all things, before you applie it, either in this infirmitie or anie other, bee carefull that the bodie bee vnbound and ſoluble; firſt, therefore, giue ſome Emolient Cliſter, or ſome ſuppoſiter, or half an ounce of Caſſia, more or leſs, according to the abilitie of the patient, newlie drawne, to avoide the bodie of excrements; for otherwiſe all other applications would bee to noe purpoſe.

To know the hedatch y^t^ proceedeth from Choller.—In this ſort you ſhall know it when the face hath a cleare rednes, inclining

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inclining to yeolownes, when his eies are ſunck and hollow, his mouth drie, altered, and ſometimes bitter; when he hath little repoſe, and greeuous heate with pricking paine, eſpeciallie on y^e^ right ſide of the hed.

Remedie for the ſame.—Everie morning and evening giue him 3 ounces of diſtilled Endiue water; an ounce of ſirrop of violetts, with half an ounce of the ſirropp of Pomegranats; and if the ſirropps bee wanting, lett the patient drink iij or iiij ounces of the diſtilled water of ſuccorie, endiue, or ſuch like Cooling waters, and continue the ſame courſe for ij or iij daies, morning and evening; then maie you miniſter a drachme of the pills *fine quibus* in the evening, about bedtime or at midnight; and the daie following, lett him keepe his chamber. In ſteed of theiſe pills it ſhall not bee amiſs, one hower before ſonne riſe, to giue the patient this Medicine to drinke. Take half an ounce of the Electuarie of the Iuice of roſes, diſſolue it in three ounces of Endiue water, and lett him drink it; or in ſteed thereof, you may miniſter half an ounce of *Diapruins* Laxatiue; but with this caution, that in giuing ſuch purgacōns, you conſider the ſick'd boddies ſtrength; for if hee bee weake, you muſt miniſter leſs by half both of the pills as of the other laxatiues. And, if there follow not good operacōn through the diminiſhing of the aforeſaid medicines, you may vſe your Common Cliſter to good effect.

Meanes to appeaſe the paine.—Applie to the hed a linnen cloth wett in plantine water, roſe water, and vineger; or take the iuyce of lettice, roſe water, and a little vineger, and warme them, beeing mixed together, and wet a linnen cloth in them, and applie it to the paine; or you maie take the whites of egges, and beate them well together with roſe water, and with ſtupes make applicacōn. You may likewiſe, in an extreame paine, ſhave the hed and waſh it in the milk of a woman that nouriſheth and ſuckleth a female child;

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child; or waſh their hed in the water wherin the leaues of the vine and willow and lillie flowers and roſes are ſodden. And in that water it is not amiſs to waſh his feete and leggs; yet muſt there care bee taken that hee bee not rumatique and ſubiect to defluxcōns; for where ſuch infirmities raigne, it is neither good to Cutt or ſhave the haire, or waſh the feete, or applie any cold or moiſt thing vpon the hed.

When the paine proceedeth from flagme.—You ſhall know that flegume is the cauſe of hedache when the patient feeleth coldnes, and hath greate heauines in the hindermoſt part of the hed onelie; and that the patient ſpitteth often, and hath a pale viſage.

The Remedy.—The patient ought to drinke, for the ſpace of 3 or 4 mornings, ſirropp of ſteckhades with fennell water, or one ounce of ſirropp of wormewoode in fennell water, or the decoction of ſage and marioram; then muſt you purge his hed of flegume w^th^ *Pillulæ Cochiæ*, or pils of Agarick, or *Pillulæ auræ* made with one of thoſe ſirropps, ſiue to a drachma; and let him take 3 or 5 of thoſe pills in the euening when hee goeth to bed, or about midnight. In ſteed of theſe pills, hee or ſhee maie take a Medicine in the morning, ſiue howers before hee eate, w^ch^ ſhalbee made of half an ounce of *Diacarthamū* in 2 or 3 ounces of betony water. Afterwards, to comfort the hed, make him a Capp, baſted betweene 2 linnen or ſilke foulds with Cotton, of Camomill flowers, Marioram, Cloues, Nuttmeggs, mace, graines of paradice, and Cinamon beaten to powder; for ſuch meanes diuert the flegume from the hed, provided that purgation bee vſed before by the pills aforeſaide, or by Pills of *Aſſaiareth* or *Hiera*, which are leſs laxative.

After purgacōn, you may blow ſneeſing powder or *Pirethrū* into his noſthrills. It is good likewiſe to make the patient a gargariſme of the water wherein ſage hath beene

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beene boiled, and to annoint his hed with the oiles of lillies, Cammomill, and rew. Beſides theſe aforeſaid medicines, it is not amiſs to lett him drinke of the wine wherein ſaage hath beene long ſteeped and hung in a bagg to Conſume the flegume, and comfort the braine and nerſes.

When the paine of the hed proceedeth of Melancholy.—You ſhall know the ſame when the patient ſeeleth heavines and dulnes in his hed, and hath terrible dreames, with much ſolitude, ſadnes, or feare, and the paine eſpeciallie is on the left ſide.

The remedie.—Yow are to miniſter to the patient ſirrops of borrage, or of walfearne, or fumitorie, w^th^ buglas, or walſearne water, or the decoction of ſage, or of time. By ſuch ſirropps the melancholie humor wil bee eaſilie diſieſted and corrected. And if it ceaſe not by theſe meanes, after hee hath vſed the ſirrops three or foure daies, giue him pills made of half a drachme made of *Aureæ*, or half of *Sine quibus*, or half of pills of *Hiera*, and half of femotorie pills. Inſteed whereof hee may take in the morning, 5 howres before hee eate, three drachms, or halfe an ounce of *Diaſena* diſſolued in borrage water, or hopp water; or the decoction of ſage, licorace, reaſons of the ſunn, and the Cordiall flowers.

Yf the Paine of the hed grow by winde.—You may know it when the ſick bodie ſeemeth to haue a greate noiſe or ſownd in his hed, and that the paine changeth from one place to another without heavines or diſcent, or falling of humours.

The remedy.—You are to applie vpon the hed hott linnen clothes, or a bagg of Myllett and bay ſalt fried in a pann; and you may proceed to hotter things, if need bee, as to make a bagg of Marioram, roſemarie, rue, baies and Iuniper berries,

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berries, applied vpon the paine, and make fomentation or embrocacān with the decocōn of them.

*If the paine of the hed proceed from the heate of the ſonne; but firſt anothe*r *remedy for the former Paine.*—Take oiles of Cammodill, of dill, or of lillies, and annoint the hed with one of them, or with three of them together very hott; yf thei proffit not, take the oiles of rue, of ſpeeke, or *Caſtirium* to make mixttōn with them; adding to the aforeſaid oiles a little pepper or muſtard ſeed, yf you will ſtronglie heale the hed. It is good likewiſe to ſnuff vp water of hony, Iuice of marioram, of fænnill Aromatized with nuttmeggs, and *lignū Aloes.* RASIS, the greateſt practizer amongſt all Phiſitians, ſaith, that whoſoeuer hee bee that vſeth oftentimes to ſnuff vpp the oile of marioram into his noſthrils, ſhall neuer bee troubled with the paine of the hedach; hee meaneth the greater marioram.

Yf the paine of the hed proceedeth from the heate of the Sunne.—Apply thoſe remedies that are ſett downe for Choller.

Yf the paine of the hed proceedeth from the coldnes of the aire.—You muſt applie the remedies aforeſaid that are ſett downe for flegume.

The manner of diet in euerie paine of the hed.—The patient that hath hedach, either proceeding from blood or choller, muſt drinke noe wine, eate noe fleſh, whot meate, or anie thing that nouriſheth greatlie; but muſt bee content to drink Tiſince, balme water, or the Iuleb of roſes; and to eate roſted apples, damaſk prunnes, almond milk, and barlie creame, and porrage made with lettice, and purcelaine in Chickin broth, or with a piece of veale, if the patient bee weake. In the paine of the hed, which proceedeth from a cold humo*r*, the patient muſt drink no wine for the

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firſt 3 daies, but onelie ſmale beare; for although the wine bee agreeable and comforteth naturall heate, yet it is verie hurtfull to the animall heate, the braine, and the nerſes. In whatſoeuer paine of the hed the patient ſuffereth, hee ough[t] to make light ſuppers, and avoide all windie meates, as garlike, onions, leekes, peaſe, beanes, lettaice, ſpice, muſtard, great cabbag, ſalt meats, and ſuch as are hardlie diſgeſted. Hee muſt likewiſe avoid ſleepe in the daie time and preſen[t]lie after ſupper, and let him not take his reſt before two howres after meate beſe overpaſſed. The travell of the ſpirrits is verie troubleſome and hurtfull to them, by reaſon of the Commotion y^t^ happeneth in the animal ſpirits, which are the inſtruments of vnderſtanding, as AVICEN ſaith. There is nothing more conuenient to aſwage paine, and to cauſe a long paine to haue ſhort end, then reſt; and to leaue all thoſe things which perplex the animal vertue, ſuch as are ſtrong cogitations, and all labour of ſpiritt; and eſpecialie after meate, the patient muſt avoid all things y^t^ travaile the vnderſtanding, as contemplacōn, ſtudy, reading, or writing. For the better vnderſtanding of the infirmities of the hed, you are to conceiue that ſometimes it happeneth, by conſent of ſome other members that are affected, as, for exāple, the ſtomake, the mother, the veines, the liuer, the ſpleene, ſo as the cauſe of the ſicknes is not primarily in the hed; for which cauſe wee are to heale the infirmitie of the part affected, according to the manner which ſhalbee taught in the Chapters following. You may diſcern when the ſaid paine commeth by the infirmitie of the ſtomack, when the patient hath great paine in the ſame; ffrom the mother, when the woman feeleth paine in her bellie; from the reines, when [the] ſick feeleth great paine in them; when the ſick is ſenſible of greate paine in the ſpleene the harme proceede[th] thence, eſpeciallie when the paine and heavines is on the left ſide of the liuer; when the paine is on the right ſide, and aboute the region of the liuer that lieth vnder the ſhort ribbs, the harme proceedeth thence.

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THE SECOND CHAPTER.

Contayning remedies for the infirmities of the face, the extreame rednes thereof, pimples and fierie ſpeckles.

FIrſt to heale this infirmitie, which is in ſcorne called coppernoſe, and is an exceſſiue rednes of the face, either in the noſe or other parts thereof, which proceedeth from aduſt humors and ſalt flegume, I am, before I write the remedies, to enforme yo^w^ that if it bee of long continuance it is vncurable.

The Palliatiue cure is thus.—You muſt purge the bodie, as you did in the paines of the hed proceeding from choller, then ſteepe linnen Clowtes in allum water, made, as I ſhall teach you hereafter, which clothes muſt bee laide vpon the rednes, and oftentimes applied.

Allum water.—Take one pound of rock allum, of the iuyces of purſlane, plantine, and ſower-grapes, of each a pinte, with Twenty whites of egges; beat the whites w^th^ the iuices, then mix them together, and put all into a bodye, with a heade of glaſs, and diſtill a water from them, and reſerve the water that falleth into the receauer to the vſe aforeſaid. This medicine is good againſt tetters, itchings, and heats that happen in the ſkinn.

Another remedie.—Take of litharge of ſiluer and brimſton, of each equal parts, and boile them in equall parts of roſe water and vineger, then, with a linnen wett in that liquo^r^, applie vpon the rednes.

A palliatiue cure for the incurable.—Seeth Cammomill flowers, violets, roſes, and lillie flowers, and bathe the part affected; then annoint the place with half of *vnguentū Conphrecatum*, and half of *vnguentū Citrinū*, adding a little brimſton

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brimſton in powder, and quickſiluer quenched in faſting ſpittle.

Another.—Virgins milk, called in lattin *lac virginis*, roſe water, wherin ſome brimſtone finelie beaten hath beene diſſolued, oile of Tartar, and oile of wheate are good in this caſe, eſpeciallie *Lac virginis*, to cleare the countenance, drie vp the virulent pimples, and to deſtroy the frecknes, and it is made after this mann^r^ follow[ing].

Lac virginis.—Take three ounces of Litharg of ſiluer, beaten & ſerced, half a pinte of good white wine vineger, mix them well together, and diſtill them by a filter, which is by a liſt, or paſſe them through a cloth or bagg. Then take the ſaid water, and mix it with the water of ſalt made with an ounce of ſalt, well beaten to powder, and half a pinte of raine or fountaine water, and mix theſe two well together, then will they grow white after the manner of milk, and waſh the part affected with this water. Diuers men boile the lethardge with vineger, and ſome of them add a little Ceruſe, which is verie good againſt all rednes of the face.

The manner how to diet ſuch as are infected with that diſeaſe.—Thei muſt abſtaine from all overſalted meates, ſpices, fried and roſted meates, avoid drinking of pure and badd wine, and from eating of leeks, onions, muſtard, and all hott herbes. In ſteede whereof, they maie vſe purſlane, lettaice, borage, and ſuch like. Furthermore, thei are to keepe their bodies ſoluble, and in ſleeping raiſe themſelues vpon theire pillowes.

For rednes of the face which is curable.—Take a pint of goates milk, the Crumes of new white manchet, 6 whites of eggs, 2 drachms of Camphire, and the iuice of 6 Citrons, mix all the theſe togeth^r^ with the milk. Then take the 3 ſorts

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ſorts of Plantone, and laie a bed of your matter, and a bed of the Plantaines aboue, and cloſe vpp yo^{r} bodie, and diſtill with a gentle fire as you doe yo^{r} roſe water, and take that which you finde in yo^{r} receaver, and keepe it in a glaſs violl fifteen daies; after which, take a white linnen ragg and ſteepe it in the water, and applie it to the rednes.

For Chapt lipps.—Annoint them with *vnguentum album Caphuratū*, and if there bee anie blood, filth, or matter about y^{m}, waſh the place wth plantaine water, wherein a little alum hath firſt beene boiled, and then apply your ointment; or annoint them with Tutty and oile of eggs. It is likewiſe good to waſh them wth barley water and plantaine water mixed together.

For the Cancer, vlcer, and Noli me tangere.—Foraſmuch as *Noli me tangere* comōnlie appeareth in the noſe or face, like a little excreſcence, round, hard, and painfull, declining to a leaden cullor, wee maie well iudg[e] it to be a dangerous diſeaſe; yet, notwithſtanding, it ſhall not bee amiſs to make this ointment following, and applie it vpon the place. Take 2 or 3 ounces of *Vnguentū album Caphuratū*, of the Iuices of Plantaine and nightſhade, of each half an ounce, of *Tutia* prepared, the weight of half a crowne; incorporat theſe together, and make an ointment thereof, and applie it.

For the Scrophulæ, or Kinges euill.—Although theſe excreſcences and tumors can verie hardlie, and but in a long time, bee cured, by reaſon of the could flegmatique humors wherof thei are cauſed, yet becauſe the poore are often preſſed with theſe infirmities, and your hono^{r} laboureth in devotion to help them, I will ſett downe a remedie w^{ch} S^{T} DOMINICK revealed to a poore deuout woman. And thus it is; take leeks wth the leaves and beards, and the roots of the dock, and draw out half a pinte of the iuyce of them, and put the ſame into a viall of glaſs with one ounce of Pellitory

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Pellitory of Spaine beaten to poulder, and a ſcruple, which is twentie graines, of verdegrice, ſhake and mix them well together. Then, euery daie bathe and foment the tumors therewith, either with cotton or a linnen pledgett, after which take a white linnen Cloth, and wett it in ſome of the water, and laie it on the ſore often, in vſing it ſhaking of the glaſs.

A Purge to to bee giuen before you fomen^t^ them.—Take half a drame of good turbitts, a ſcruple of ginger, half an ounce of ſugar, and an ounce of white wine, mix altogether, vſe the ſame three times in the weeke, in the morning faſting, and vſe it for three weekes ſpace.

For thoſe Scrophulæ that were Vlcerated.—Mundifie the ſuperfluous fleſh w^th^ *ægipſvacū*, w^ch^ yo^w^ maie buy at the Apothecaries, and to cure them perfectlie it ſhall bee good for you to waſh the ſoare with Allom water, and ſometimes applie a pledget dipped therein. And if there flow anie great moiſture, when it commeth to bee cloſed and ſkinned, putt vpon it a pledgett w^th^ *vnguentū Apoſtolorū*, mixed with a little of this ointment following, which muſt be applied aboue the ſoare from the begining vntill the end of the Cure; for it hath the vertue to incarnate, to mundifie gentlie, and to Cloſe vp the Vlcer.

A Singular ointment for the weeping Scrophule.—Take of the oiles of lillies and linſeede, of each 3 ounces; of oiles of roſes and mirtles, of each two ounces; of the lithargies of gold, ſiluer, and minium, of each one ounce; of *Diaguilō cum gummis* 3 ounces; of goates greaſe and wether fatt, of each 2 ounces and a half; of the iuice of doggs tongue, the herbe, 4 ounces; great pitch & comōn pitch, of eache one ounce and a haulfe; boile all together till they grow black, and the Iuice bee wholie conſumed; then ſtraine all theron a thick cloth, afterwardes boile y^m^ againe vpon the fire till thei

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thei growe extreame black, adding of pure turpentine 3 ounces, of Opoponax two ounces and a half, of white wax aſmuch as ſufficeth, make an ointment, not overſolide, and put in yo^r turpentine & Opoponax, when it is taken of y^e fire. The herbe called doggs tongue is good to be applied to the ſaid Scrophula.

The Regiment and diet in this infirmity.—The ſick ought to endure hunger as much as in him lieth, and to take heede that hee eate not overmuch; hee likewiſe ought to keepe his hed vpright, and not to ſleepe leaning on his knees, or bending his hed downewarde; hee likewiſe ought to avoid much laughter, much ſpeaking, or entring into deepe choller.

Hereafter folows remedy for the eies, which are the meſſengers of the ſoule, expreſſing either ioy or anger conceaued, which preſentlie diſcouereth it ſelf in them, and thei are ordeined for the light of the whole bodie; for w^ch nature hath ordained the eiebrowes and lids for their tuition, the better to reſiſt thoſe things that are contrarie to them; this notwithſtanding, ſomtimes debilitie poſſeſſeth the ſight, which may bee prevented after this manner following.

A remedie for the weaknes of the ſight.—Take Fennill, vervaine, Clarie, rue, roſes, of each equall parts, and diſtill a water from them, and dropp a little thereof into the eies euening and morning.

An other experimented water that cleareth the ſight.—Take the Iuices of fennell, eiebright, rue, and Clarie, of each two ounces; of pure honney one ounce and a half; of Aloes, Tutia, Sarcocol, of each half an ounce; the gawle of a Capon, a cock, and a pullet, the fourth part of an ounce; of nutt-megs, cloues, and ſaffron, of each one drachm; of ſugar candie 6 drachmaes; put all theſe into an alembique of glaſs,

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glaſs, and diſtill a water from them. Dropp of this water, once a daie, two or three dropps into your eies. If you could get the liuer of a buck, and mix it with theſe it would bee the better, and the water would haue greater venture.

For the ſame.—It is good everie daie to Chewe a nutmegg; likewiſe to take once in the weeke a *conſite mirabelane.*

For the ſame.—Burne a Pie to aſhes, and w^th^ Fennell water diſtill thereof into the eie. It is good likewiſe to vſe diſtilled water of yong pies. The like good doth the diſtilled water of rotten apples, if you putt 3 or 4 dropps into the eie.

Such pills as are good for the ſighte.—Pills *ſine quibus, Aſſaierets* w^th^ Agarick in trochiſques, and *Pillulæ lucis* are good to purge the braine and comfort the ſight.

For the paine of the eies.—Sometimes the paine of the eie proceedeth from blood, and then the veines of the eies are redd and ſwolne, in which caſe it is good to open y^e^ hed veine, on that ſide where the paine is, and to draw blood. Sometimes the ſaide paine proceedeth from Choller, and then the patient feeleth great ſhooting and pricking in his eies and intollerable paine, and commonlie there appeareth a certaine yellow gumme in the eies, for which cauſe you ought to giue him a purge for Choller, ſuch as hath beene ſett downe in the remedies of the paine of the hed for Choller. Sometimes ſuch paine happeneth through flegume, and the patient feeleth great heauines in his eies, with great ſtore of gumme and matter continuallie droppeth from them. For w^ch^ cauſe you are to purge flegum, as it is ſett downe in the remedies of the hed procured by flegume. Sometimes the paine is cauſed by winde, at w^ch^ time the patient feeleth ſuch paine as if a hammer were beaten vpon his eies, to remedie w^ch^ make a decoction of Camōmill and meliolott flowers and fennell ſeede ſode in water and white wine, equal

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equal parts, and ſteepe a linnen cloth, 4 double, in the liquor, and cruch it out betweene two trenchers, and applie it often to the eie. Sometimes the eies are pained through ſome outwarde cauſes, ſuch as is duſt, winde, or heat of the ſun. In this infirmitie, applie womans milk beaten ſtronglie together with the white of a new laid egg. And ſomtimes the ſaid paine commeth by a blow or ſtripp; for which diſtill a little dropp or two of a pigeon or yong turtles blood into the eie, which taketh awaie all bloodſhott.

For an extreame paine of the eies.—Take an ounce and a half of oile of roſes, the yowlk of an egg, a quarter of an ounce of barlie meale, and a little ſaffron; and incorporat all together, and applie them betwixt two linnen clothes to the paine.

Another.—Take of the crumes of white bread, about an ounce, and boile them in the water of garden nightſhade; then incorporat with the ſaid bred two yowlkes of eggs, oile of roſes, and Cammomill, of each one ounce an[d] a half; of the Muſſilage of Linſeede one ounce, and applie them as is abouef[ai]d.

Another.—Take vj leaues of henbane, and drie them on a tileſherd; then beate them to poulder in a morter, and applie them.

For the rednes of the eies.—Vpon the begining of the rednes, you muſt vſe ſtupes ſteeped in the water of roſes beaten together with whites of egges.

Another.—Take red roſe leaves, ſeeth them in water, lay them warme to the eies. This application taketh awaie all ſpotts of blood which ſometimes happen in the eies, and it is good againſt the paine of the eies in the begining. It is good likwiſe againſt the paine of the eies procured by a

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ſtroake. If there ſuddenly happen a ſpot of blood in the eies thorough a ſtroake, applie ſtupes with the whites of eggs beaten; and after you haue appeaſed the paine, you are to applie a plaiſter vpon the eie made with the yowlk of an egg, barlie flower, and the iuice of mallowes; and if afterward the eie bee not healed of that bloodſpott, you are to applie therevnto a plaiſtr, partlie diſſolvitive, partlie defenſitive, and partlie appeaſing paine, which you may make of wheatmeale, the iu[ĩ]ces of mallowes, mints partlie, & the white of an egg.

For a long continued rednes in ye eie.—Take a ſcruple of Aloes, *Cecotrinæ*, and boile it in Celandine water; then let the Patient take the ſame thereof into his eies, and afterwards waſh them with Fennell water.

Another.—Take the powder of Commin, incorporat it with wax, and laie it warme, after the manner of an emplaſter, to the eie.

Another tried often.—Take of the iuyces of vervaine and rue, or wormewoode, of each half an ounce; of roſewater one ounce; mix them, and dropp of that liquor often into the eies.

To reſtraine ye teares of the eies.—Make a plaiſter of the powlder of Maſtick, frankinſence, *Bole Armonack*, and gum *Tracagant*, wth the white of an egg, and applie it to the browes and temples; applie likewiſe a Cupping-glaſs vpon the napp of the neck.

Make likewiſe this liquid medicins for the eies, and dropp it into them.—Take of *Tutia* prepared and the bloodſton, of each one drachme; of aloes half a drame; of perles and camphire, of each the third part of a dragme; beat theſe to a moſt ſubtile poulder, and mix them with 3 ounces of the water

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water which is drawn from the buddes of roſes when the leaues are pulled, and make a medicine; to reſtraine all humours likewiſe, which fall vpon the eies, vſe the Poulder aboue ſaid, mixed w^th^ raine water wherein a little pure Frankinſence hath been boiled.

For ſpotes in the eies.—The ſpotts in the eies may eaſily bee cured in the yonger ſort, but in the old very hardlie. The begining of this cure is after this manner: you muſt mollifie the eie and place affected with the decoction of Commomill and melilot flowers and the leaues of Cabbadge, and cauſe the patient to receiue the ſteame thereof into his eies. Then muſt you miniſter A poulder made of ſugar Candie, *ſal gem*, & Calcined egg ſhels; and afterwards dropp womans milk into the eie, mixed w^th^ the decoction Fennegreeke.

Another ſingular receipt for all ſpots.—Take ſnailes and waſh them eight times in water, and diſtill a water from them; then take lizards doung, red corall, and ſugar candie in fine poulder; mix them with the water you haue drawne, and diſtill it once more, then evening and morning drop a dropp therof into the eie.

A regiment for the eies.—Lett the patient bee carefull to keepe his body ſoluble, and lett him ſhun the fire, ſmoake, and duſtie walks, and the aire w^ch^ is eith^r^ ouer hott or ou^r^ Coulde, and abſtaine from weepinge & longe readinge a ſmall printe. To watche much, to drincke wyne exceſſiuelie, & to eate in the eueninge intemperatlie, are verie contrary to the eies, and hurt the ſight; ſo likewiſe doe all things that are windy and cauſe vapoures, as garlike, onions, leeks, muſtarde, peaſe, or Beanes. Lett him keepe his feete Cleene, avoyde ſleepinge in the daie time, and lett him fix his eies one greene things, Cleene water, pretious ſtones, and beware of hanginge downe his heade; lett him vſe meats of eaſie diſgeſtyon,

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diſgeſtyon, and oftentymes eate fennell; and after his meales take ſome prepared Coliander ſeede, not drinckeinge after yt.

A remedy for the paine of the eares.—Take oile of Roſes & a litle roſe vinegre, and infuſe thereof into the eare; then make a bag of Camomell and meliolott flowrs, and applie it warme to the parte.

A remedie againſt the ſinging of the eares.—The patient muſt take *Pillulæ Cochiæ*, or *Fedide*, according as is formerlie aduiſed, becauſe this buſſing and noiſe proceedeth from a windie, or flegmeticke, repletion; and before hee take the ſaid pills, it ſhalbee good for him to take 3 ounces of Fennell water before dinner for 3 or fowre daies. After the operacōn of the ſaid pills, putt a tent into his eare, ſteeped in oiles of rew, *Caſtoreū*, or ſpike, with the iuice of leekes; & oftentimes, in the morning, faſting, let him receiue the vapor of this decoccōn followeinge hott & by a Tunell. Take of maioram, rue, wormewood, of each a handfull; of Cammomill & meliott flowers, two little handfulls; boile them, and let him receaue the vapour of them.

The gouernance of one yt is ſoe affected.—The ſick ought to drink and eat verie little, to excerciſe himſelf faſting, and to vſe the hott howſe often and ſometime to ſneeze; hee muſt avoid all windie meates, and if hee drink wine, let him temper it wth water.

Againſt deafnes.—Sometimes deafneſs happeneth by reaſon of winde gathered in the eares, wch procure a certaine ſound and ſinging; to remedy wch infirmitie, diſſolue a little aloes in hott water or in white wine, and diſtill it into the eare; then beate a little *Euphorbiū* to powlder, and blow it into the noſthrils to make him ſneeze; ſometimes the ſicknes groweth by reaſon of flegme, wch, yf it growe inveterate, yt is vncurable. But if it be but begining, you may purge his hed

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hed with thoſe remedies I haue taught in the paine of the eares. Then take bay berries beaten to poulder, and boile that poulder in oile of lillies, and drop it warme into the eare.

A remedie againſt a ſtincking noſe.—Take Cloues, ginger, and Calamint, of eache equall parts, and boile them in white wine, and let the patient waſh his noſe therewith; let him thē put into his noſthrils the powlder of *Pireth[r]um*, yf his hed bee full of flegme; hee ought firſt to bee purged w^th^ *Pillulæ Cochiæ* or *Hierapicra*. The ſame ſtinck alſo ſomtimes proceedeth from the ſtomack; ſoe that you muſt firſt Cure the ſtomack, according as you ſhalbee directed in the Chapter of the remedies of y^e^ ſtomack.

A remedie againſt bleeding at y^e^ noſe.—Tak[e] a Drachme of *Bole armoniak*, waſhed and mixed in roſe water, or in plantine water, and let him drink the ſame; then vſe ligatures for his armes and legs, and make a tent of the ſmale, ſtinking red nettles, and putt it into his noſe. Furth^r^, let the patient hold in his hand the herb Agrimony w^th^ the roote, and vndoubtedlie the blood will ſtench.

For the ſame.—Affix a Cupping glaſs vppon his liuer, yf the blood floweth from the right ſide; yf from the leſte, vpon the ſpleene; and applie to the priuie parts ſtupes, or linnen Clothes, ſteeped in vineger, and to the papps, if ſhee bee a woman.

Remedies ag^t^ y^e^ paine of the teeth.—The Paine of the teeth, w^ch^, as GALEN witneſſeth, w^ch^ of all violent paſſions wherw^th^ a man is pained is moſt troubleſome, and comes either from a whott or cold cauſe; if the cauſe bee hott, the gūmes bee red and inflamed; for which cauſe it ſhal not bee amiſs for the patient to gargarize with Camphire water, and to boile camphire in vineger, and to hold it in his mouth.

Another

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Another ſingular remedy w^ch taketh away the paine of the teethache, if it be a hott cauſe.—Take the roots of white henbane, and boile y^m in vineger and roſe water; let the patient hold a ſpoonefull of this liquor in his mouth, and, after a while, ſpitt it out, and vſe it often.

A remedie for the paine of the teeth proceeding from a cold cauſe.—Becauſe that in ſuch an infirmitie water diſtileth into the mouth, the Patient ought to take *Pilulæ Cochiæ* to purge his hed; then let him holde warme wine in his mouth, wherin pellitorie of Spain hath beene boiled.

Another remedie for the ſame cauſe.—Take ſage, Pellitorie of Spaine, and boile thē in veneger, and often vſe a ſpoonefull thereof hott in his mouth.

Another remedie.—Take the middle bark of the Elder tree, ſalt and pepper, as much of one as the other; beat them altogether, and make pills to hold betwixt his teeth.

An Excellent remedy.—Take twentie Ivy leaves, and boile them in a little glaſſen Pipkin, with a little ſalt, in good old wine, & lett them ſeeth ſoe longe while the vertue of the leaves bee gotten into the wine; then take it from the fire, and when the patient feeleth it ſo warm as hee may endure it in his mouth, let him take a ſpoonefull or two at a time of the wine, and hold it on the ſame ſide where the paine is, and incontinentlie it will wax leſſer.

Another.—A Pill made of the inward bark of briony, held vpon the pained teeth, eaſeth it ſpeedilie; ſo you renue it often it voideth matter aboundantlie.

Another excellent poulder to preſerue, whiten, and ſtrengthen the teeth.—Take 4 drachms of red Corrall, of pellitorie of Spaine as much, firſt dried vpon a tile ſhade by a gentle fire till

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till it bee fitt to bee pouldered, a drachme of Maſtick, and half a drachm of mace, and a little fine ſuger; beaten them all to an inpalpable powder, and with a peece of ſcarlet rubb the teeth therewith at your pleaſure.

Another.—A Cloth ſteeped in veneger of Squilles is good to rubb the teeth and gummes; it comforteth the roots of the teeth, & giueth a good odour to the mouth.

For the ſtench of the mouth.—Let the patient oftentimes waſh his mouth with water and vineger, and afterwards Chew maſtick in his mouth; for a long time after it ſhall fitt him to waſh his mouth with winne wherin Anniſſeeds and Cloues haue been boiled.

How ſuch as [are] aggreeued with the paine of the teeth and ſtincking breath ſhould be gouerned.—Thei muſt waſh their mouth before and after meat with warm water, or wine, to clenſe them, and purge the humours of the gummes w^ch^ fall from the hed. In the morning, faſting, let him waſh his mouth and rubb his teeth with a ſaage leaf, or the pill of a Citron, or with a poulder made of gloues and Nuttmeggs. Let him avoid whitte meates, raw fruites, ſharp things, and ſuch as are hardlie Chewed, and all meats that are hard to bee digeſted. Eſpeciallie let him not vomit.

THE THIRD CHAPTER.

Intreateth of remedies for the infirmity of the breſt.

FIrſt of all for Horſnes, w^ch^ interrupteth a mans voice and maketh him ſpeak w^th^ great difficultie, hee that is troubled therw^th^ muſt avoid all ſharp and ſower things, all ſalt meats and ſuch like; hee muſt eſchew ſleeping by daie; overwatching; hee muſt avoid Cold, much ſpeaking, and

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and lowd crying. All ſweet things are cõfortable for him, as roſted apples with ſugar, reaſons of the Sunn, fatt figgs, Almond milk, barlie Creame, pyne ſeeds, ſugar pellets, Sugar Candie, and licoras.

A remedy for a whorſe voice.—Take the broth off red Cabbage, and diſſolue in a draught thereof 7 or 8 ſugar pellets, and one ounce of ſirropp of maidenhaire. Let the patient drinck it about bed time.

Another remedy.—Give him a loozinge of *Diaireos ſemplex* morning and evening.

A remedie for a long continued hoarſnes.—Take raiſons of the ſunne, fatt figgs, ſugar, Cinamons, and Cloues, of each a little quantity, and boile them in pure wine; giue the patient evening and morning two ounces thereof, provided all waies that hee haue noe fevar.

To the ſame effect.—Sirrope of Iuiubes, giuen evening and morning, one ſpoonefull, or taken wth a ſtick of licoris. Yf wth the hoarſenes there diſcend abundaunce of Rume into the mouth, it is good to make an Electuarie wth the half part of *Diaireos*, and the half part of *Diatragagant*, and to vſe it euening and morning; then to perfume a capp baſted wth flax, made with frankinſence, maſtick, varniſh, and *Storax Calamite*, and to weare it on the hed.

A remedie for the Cough.—Take hiſopp, raiſons of the ſunne, figgs, of each half a handfull; of licorace one ounce; boile theſe in water till the third part bee conſumed, then let the patient drinke thereof two or three times in the daie. In the morning, two howres before hee eate, and one howre before ſupper, at euerie time 3 ounces, and incontinentlie after, it ſhall not bee amiſs for him to eat a loozinge of *Diaerios* or *Diapenidion.* Yf you deſire to make the former decocion

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decocion ſtronger, & more effectuall, add to it a colewoort roote, annyſeeds, and Fennellſeeds, w^th^ nettle ſeede in a little quantity, which is the fourth part of an ounce.

Another remedy.—Take ſugar Candie, *Pillulæ albæ Diaireos*, and *Diatracacanth*, of each an ounce; of licorace two drachms; make a powlder of theſe, and giue the patient a ſpoonefull thereof, morning and evening, and let him drink after it one ounce of Hiſope water, or ſcabious water, w^th^ ſugar or without; in ſteed of w^ch^ waters it will bee verie profitable for him to take the broth of red colwarts without ſalt.

Another remedy.—Take of ſirropp of licoras & Hiſope, of each half an ounce; let him drink, evening and morning, the ſame quantitie in three ounces of Ptiſan, and ſometimes take a ſpoonefull of the ſirroppes themſelues.

Another.—*Loch Sanū*, and *Loch de Timo*, and *Loch de Pulmone Vulpes* are excellent to vſe in this caſe, and ſugar pellets may bee vſed in the violence of the Cough; it likewiſe ſhalbee good to annoint the breſt with oile of lillies, almonds, and Maij butter. Note this, that the Cold Commonly commeth by reaſon of Cold humours which greeuouſlie afflict the lunges; for which cauſe all hott and ſweet things, and ſuch as procure ſpittle and ayre, are fitting in this diſeaſe, as are abouesaid. And ſometimes it proceedeth from a hott cauſe, which maie be diſcerned when it is accompanied with a great alteration and hott fevour; and then muſt the patient abſtaine from drinking of wine, and do all as followeth.

Againſt a Cough which proceedeth from a hott cauſe.—Take of the Sirrops of violets and Iuiubes, of each half an ounce, and in 3 ounces of Ptiſan miniſt^r^ it to the patient, or in warme water. To the ſame effect, giue a loſinge of *Diatragacante*, & after let him drinke three ounces of Ptiſans.

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A rule to informe thoſe that haue the Cough.—They are to avoid all vineger, veriuyce, ſalt meats, fruits, and raw herbs; muddy and ſlimy fiſh; groſe meats and exceſſiue glutting of themſelues. Thei likewiſe muſt take heed of drinking of wine betwixt meales, and of ſleeping by daie, and preſentlie after meat; winde, cold, and overmuch ſpeaking ar[e] Contrarie vnto them, and all trauaile of boddy & ſpirritt likewiſe; reſtraining and keeping in their breath doth them good.

Remedy againſt ſhort breathing.—Difficultie of breathing proceedeth commōlie from Clāmy and viſcous flegme, w^ch^ poſſeſſeth the lungs, or from matter w^ch^ is locked in the breſt, and ſtopeth them, or from a Rheum that falleth vpon the lungs, and into the breſt, whence groweth the difficultie to draw aire, and this is called by the Phiſitians *Dipſnea*, or difficultie of breatheinge out; and that is called Aſtma, or difficulty both in drawing in the aire and in expelling it, and it is called *Orthopnaa.* For euery one of theſe maladies, the things w^ch^ are ordained for the Cough are neceſſary, and that which followeth. Take an ounce of Raiſons of the ſunne, the ſtones taken out, two fatt figgs, the pulp of one date dried, hiſope, maidenhaire, licorace, the lungs of a fox maſhed in wine, or ſcabious water, of each one drachme; of ſugar peindes two ounces; incorporat all theſe w^th^ ſiropp of licorace, and make a loch, and vſe it often w^th^ a ſtick of licorace long time after meate.

Another receipt.—Take horehound, Maidenhaire, and hiſope, of each a handfull; of licorace, Dates, figgs, parſlie, Fennell ſeeds, of each half an ounce; boile theſe in a pinte of water till the third part bee conſumed; then giue him to drinke 3 ounces thereof, in the morning, two howres before hee eate; and before, and incontinentlie after, it ſhall not bee amiſs to take the biggnes of a walnutt of the conſerues of Colewarts, or a looſing of *Diaphiſopi* or *Diaireas Salomonis.*

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Salomonis. The loch of the fox lunge is very good for this Æſtma.

An ointment for a ſhort breath.—Take 2 ounces of oile of ſweete Almonds, of Maij butter w^t^out ſalt one ounce, and a little ſaffron and new wax, and make an ointment to anoint the breſt evening and morning.

A regiment for ſhort breathing, which often times is cauſed by flegme w^ch^ is imbibed and gathered in the lungs.—It is behoofull to obſerue that rule w^ch^ is ſet downe for the Cough, and to liue in drie places and farr from fenns and marſhes, and to lie in a Cleere and noe Rheumatique chamber, wherin, during the winter time, let a fire bee kept of dry woode without ſmoak. Let the patients bread bee leavened, And let him forbear all tarts, cakes, ſimnels, and cruſt of paſtie, all baked meats are nought for him; as harmfull likewiſe are peaſe, beanes, Cheſtnuts, medlers, and ſuch like; or anie meate that is windy, or ſtoping fiſh that is roſted on the gridyron is leſs harmfull. Barlie Creames, broth made with red Colewoorts, or the broath of an old cock ſodden with hiſope and a little ſaffron, are very good; ſoe are figgs, raiſons of the ſunn, dates, pippin, kernels, and ſweet Almonds. Suddaine and haſty motion or exerciſe ys very dangerous, although ordinate exerciſe before dinner bee very good and profitable. Wrath, vexing, deſpight, and other paſſions w^ch^ enflame the heart and ſpirrits, ought to bee avoided.

Remedies for thoſe y^t^ haue the Ptiſick.—Ptiſis is an vlcer of the lunges, by meanes wherof the bodie conſumeth in ſuch ſort that nothing remaineth but ſkinn and bones. And you ſhall perceaue when a man is troubled with this ſicknes, becauſe hee dailie growes mor[e] drie and leane, his haires ſhed, and hee troubled with a violent Cough, and ſpitteth thick matter, w^th^ ſome ſtreakes of bloode in it. And if that

w^ch^

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wch hee ſpitteth were put into a bazon of water it will ſinck to the bottome. GALEN ſpeaking of this mallady ſaith, that hee neuer knew man that eſcaped it, And that beeing at Rome hee counſailed ſuch as were ſick thereof to inhabit mountanes and hyllie places, farr from waters or plaſhie marſhes, whereby theire life was prolonged. Although at laſt thei died of the ſame ſicknes, yet it is not amiſs to ſet downe remedies for them. And that which moſt profiteth them is to drink euerie morning two or 3 ounces of Aſſes milk before dinner; in ſteed whereof thei maie vſe goates milk, newlie milked or drawne, and everie time to put into ye ſame a ſpoonefull of ſugar roſet, and to eat conſerue of roſes, *Pignolate*, and *Diatracanthum*, and to annoint their breſts, both before and behinde, wth oile of ſweete Almonds and Maij butter.

Another experimented remedie.—Take 2 ounces of Pympernell, and beat them to powlder, and afterwards, wth ſugar, make an Electuarie, whereof euerie morning giue the ſick two dragmes, with three ounces of Pimpernell water with ſugar.

The diſtilled water of ſnailes is verie good to bee drunck by thoſe that haue the Ptiſick in the morning, and for all ſuch as are drie & leane.

Another remedy.—Take of the 4 Cooling ſeeds, and quince ſeeds, of each 3 drachms and a half, of white popye ſeed 5 drachms, of the Iuice of Licorace, Hiſope, Amidon, gūm Arabeck, & *Diatracaganthe*, of each one drachme and a half, of ſugar penedes to the quantity of them all; make a powlder of theſe, and take 2 drachmes thereof euery morning, with 2 ſpoonefulls of ſirropp of Iuiubes; or in ſteed of that powlder, let him drinke Ptiſan, or Coltsfoote water, to the quantitie of 3 ounces; this powder is excellent againſt the Cough and conſumpcōn of the lunges, wherewith HALY ſaith that hee healed a religious man.

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A regiment for ſuch as haue the conſumption of the Lunges.—Thei muſt vſe thoſe meanes that are ſett downe for the Aſtma, and avoid all ſpices, except it bee ſafferne. Thei muſt likewiſe ſhunn all ſharp, ſower, and eager thinges, & avoid all hunger and thirſt, nouriſhing themſelues with meats of eaſy digeſtion, and ſuch as nouriſh freely; of wch ſort are Coolliſes made with Capons, barlie Creames, almond milk, yowlks of egges, veale, lambe, kid, ſheepes feete, and little birds which liue in the woods, and Creviſes and river fiſh that are ſcaled, with ſnailes boiled wth fennell and hiſope.

They muſt live at pleaſure and entertaine ſome plaie or ſport without travaile; thei muſt avoid laxative medicines, becauſe A flux in that diſeaſe cauſeth death, wch is contrary to the difficultie of breathinge, in wch, of neceſſity, they muſt allwaies keepe their body ſoluble, either naturally or by medicine.

For the Pluresie.—This diſeaſe is called pluresie by reaſon of a ſkin called *pleuræ* which inveſteth the ribs, and in it there are ingendred impoſtumes, cauſed of blood and Chollerique humours, of which the plewriſie is gathered. This diſeaſe is known by 4 ſignes; firſt, becauſe the patient hath a moſt violent fever; ſecondlie, by the paine wch is in the ſide, wch reſembleth the pricking of a dagger; Thirdlie, by the patients ſhortnes of breath; and fourthlie, by his Cough, wch is verie violent. By theſe ſignes you may know when it is a true plewriſie which growethe in the inward ſkins of the bodie. Yet is there another Baſtard plewriſy wch groweth in the outward ſkinnes of the ribbs, and in this the patient hath not ſo great a fever as in the other.

The remedie.—The patient ought to open the liuer vaine on the ſyde pained, although AUICEN in the three firſt daies thincketh the contrarie. But the firſt receiued opinion is the beſt, after bloud lettinge to the chaunge of the bloude, yt

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yt ſhall not be amiſſe for him to applie a blather full of hott water to his ſyde, and eueninge and morninge to anoynte his ſide wth oyle of Camomell. Further, he ought to take gliſter made of whaie, wth Caſſia and oile of Violetts and honie of roſes, yf his bodye be bounde. Inſtead of which gliſter it is not amiſſe to take an ounce of Caſſia before dynner, either in a Bolus, or wth Ptiſan or Scabious water.

Another Remedie.—Take the diſtilled waters of broome flowrs, ſcabious & *Carduus Benedictus*, of eache equall parts, wch mixed togeather, giue him a drincke euerie morninge to the quantity of three ounces, and lett him anoynt his ſide wth the oile of Broome.

Another ſinguler Remedie.—Take three ounces of *Carduus Benedictus* water, wyth a ſpo[o]nfull of white wyne, and ſix yolks of Freſh eggs; all theis beinge mixed all togeather lett the patient drincke yt of warme as ſoone as hee cann.

Another experimented Remedie.—Take twoe good handfulls of horſedunge, and Twoe racies of ginger in poulder, and put the ſaid dunge and ginger into a faire lynnen Cloath, then put it into a newe glaſed pipkin, and ſeeth the Cloathe or bag, faſt Cloſed, in Twoe pints of white wyne tyll the thirde parte be Conſumed. Giue the patient ſome three ounces of this wynne everie morninge, and after he hath druncke his winne, Cover him Cloaſe that he maie ſweate.

A regimentt for the pleureſie.—The patientt muſt neithr drincke wyne [n]or eate fleſh, but Content himſelf to drincke Ptiſan, Barlie water, and ſuche like; and to eate barlin Creames, Almond milke, roaſted applees, Raiſons of the ſunne, and things of that nature, vntill the feauor be extinguiſhed. And to further his ſpettinge yt ſhalbe good for him to vſe Coole and openinge ſinapis, *Pillula albæ Diatragacanth,*

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Diatragacanth, ſuger Candie, and other ſuche remedies which are good for the Coughe.

For the paine in the ſide wch is noe pleureſie.—Oft tymes there groweth a paine in the ſide wch wee call a ſtiche, which proceedeth from wynde. For which infirmity it is good to applie hott thinges, as a hott toaſte of breade, a bag full of oats and ſalt fried togeather. It ſhalbe good likewyſe to vſe a diſhe of woode filled wth hott Aſhes, horehounde, rue, wormewoode, marioram, Baies and Camomill.

Another Remedie for the ſame.—Take a Colwoorte roote, and herbe mullen, of eache one ounce; of Vervane, Motherwoode, Sage, mints and Tanſie, of eache as much as ſufficethe, or haulf a handfull; diſtill a water from them, and lett him drincke three ounces thereof as longe as the paine endureth.

Another.—Take the fayd hearbes and roots, and ſtampe them wth white wine, then ſtraine them, and giue the patientt twoe ounces thereof three howers before meate.

THE FOURTH CHAPTER.

Of the infirmities of the hart.

THen is the diſeaſe called dibilitie, and feblenes of the harte when the Vitall ſpiritts are defectiue wythowt a manifeſt Cauſe; or when the bodie conſumethe and becometh diſcolored, and that the Vitall operacõns are weakened withowt a ſencible harme to the other members but to the harte; and yt maie come of an impoſtume, for wch it is in vaine to ſeeke remedie, becauſe that euery impoſtume of tharte is deadlie; and this weakenes of the harte maie Chaunce by ſome accidentall Cauſe, which maie be knowen

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knowen when there is greate and vehementt heate in the breſt, yf ſo be that yt diminiſheth more in draweinge in the Coulde then by drinckinge coulde water.

The Remedie.—Giue the patientt that hathe the feblenes of the harte, and is readie to fainte by reaſon of the feauor or extreame heate he ſuffereth, everie morninge the weight of a Crowne of the trochiſques of Camphire in the wyne of Pomegranats, and applie to his lefte ſyde, about the region of the harte, a peece of ſcarlett or lynnen ſteeped in roſe-water and Vinagre. Inſteed of wch trochiſques yow maie giue the electuarie Called *Diamargariton frigidum* euery morninge a lozinge. It is good likewiſe for the ſaid feblenes of the harte to vſe Conſerves of Roſes, Vialetts, and lyllies mixed togeather, and to drincke three ounces of Sorrell water after yt, and to ſmell roaſes, lyllies, roſewater, and vinagre.

Sometymes, and that verie often, this weakenes of the harte proceedethe from a Coulde and dry Cauſe, which is wthowt a feauor, wythe feare and ſadnes.

A Remedie.—Take of the electuaries called *Diamoſcus* or *Pliris Archonticon* every morninge, the quantety of a lozenge, then lett him drincke a litle good wyne or bugloſſe water after yt, and annoynte his breſt wth *Olium nardinum.* Moreouer giue him, once a weeke, fiue howrs before he eate, a drachme of good Treacle, or methridate, diſſolued in a lytle whyte wyne wherein a lytle mace hathe beene boyled.

To the ſame effect.—Yow maie oftentymes giue the patientt, at ſuch tymes as hee fainteth, Cloves, Cinamon, nuttmeggs, and the roots of the Coale Condite, prouided that the patientt haue noe Conſumption, in wch Cauſe he ought to abſtaine from ſuch things. Inſteade whereof, yt ſhall not be amiſſe to nouriſhe him wth good meates & broathes

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broathes wythowt ſpice, and to take, euery morninge, three or fower ounces of Aſſes or goats milke, w^th^ ſuger of Roſes.

For the tremblinge of the harte.—Which by the Phiſitian is called *Cardiaca paſſio*, otherwyſe the tremblinge of the harte, w^ch^ ſometymes Cōmethe w^th^, ſometymes w^th^owt, a feauo^r^ applie theis:

Yf yt come w^th^ a feauo^r^.—Yt is good to open the patients liuer vaine, to giue him, euery morninge, ſirope of pomegranets, or limons, in ſorrell, ſuccory, or roſe water. Moreouer the patient ought to ſmell Coolinge and arematycall things, as roſes, Violetts, lylles, and roſe vinegre. Againe, yt ſhall not be amiſſe for him to take an infuſion of a drachame of good Rubarbe, wyth an ounce of ſirope of roſes, in three ounces of Buglos water. After w^ch^ yt ſhalbe fytt to applie vppon the leſte papp a lynnen Cloath ſteeped in plantaine water, roſes, & ſorrell water, w^th^ a lytle roſe vinagre.

A remedie when the tremblinge of the hart is withowt a feauor.—Giue the ſicke patient a Drachme of the poulder of *Diamargariton Calidum*, and the thirde parte of the powld^r^ of *Electuariū de Gemmis*. Then lett him drincke twoe or three ounces of bugliſſe and balme water mixed togeather.

Another Remedie.—Take Maſticke, *lignū aloes*, Cloues, Cinomon, nuttmeggs, Cububes, of each one ſcruple, which is the Thirde parte of a drām; of *Doronecum Romanum* and perles, of eache fifteene graines; of the ſeeds of Baſil, Tenn graynes; of Amber and nuttmeggs, Twoe graines; of the Conſerues of Bugleſſe and Colworthes, of eache haulf an ounce. Make an electuary of theis, w^th^ fower ounces of ſuger diſſolued in white wyne and bugleſſe water; Of which hee is to take Twoe drachmes euery morninge, and drincke a lytle pure wyne after.

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Another Remedie.—Take of the diſtilled waters of Bugloſſe, balme, and borage, of theis three togeather one pynte, and half a pinte of good wyne; poulders of Cinamon, Cloues, and nuttmeggs, of eache twoe drachmes. Mix all theis togeather verie well, then lett them haue a Walme one the fire, then ſteepe a lynnen Cloathe, or a peece of ſcarlett, in the lyquor, and applie yt vnder the lefte papp.

Otherwiſe.—You maie make a bag and quillit wyth the poulders of ſanders, and the aboue ſaid Aromaticall ſpices and other Cordiall poulders, and applye yt hott vppon the lefte papp.

Another Remedie.—Make a Pomander of ladanū, *Lignū Aloes*, the Rines of Citrons, mace, Cloues, borage flowers, amber, and *Storax Calamite*, wth waxe, and lett the ſicke beare yt about him, and often ſmell the ſame.

Another.—It is good to giue the patientt, in the morninge, three ounces of bugles water, wherein Cloues haue beene boyled. It is likewyſe verie good for him, euery morninge, to drincke three ounces of a Iulebe made wth half a pynte of balme water, and three ounces of ſuger. *Confectio ex hiacyntho* is an exelentt and ſinguler remedy for the tremblinge of the harte; But yt is for greate and noble perſons, and not for the poore.

For Sincope or ſoundinge.—Sincope is an extinction, or ſuppleſſyon, of ſence and motion thorowe the hole Boddy, and therefore by the Philoſophers it is called a Temporall, or lytle, deathe. It maie likewyſe be called the greater faintinge of the harte, becauſe the faintinge of the hearte is a way to ſoundinge.

A Remedie.—When the patientt ſoundethe ſuddenly, ſprinckle Could water and roſe water vppon his face, except in

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in the ſoundinge in a woman yt proceedethe from the Mother, in this Cauſe yo^{w} are to forbeare all ſweete things, and applye all ſtinckinge and filthye things to her Noſtrills, as Partridge feathers, burned *Caſtoreum* and *Aſſa fatida.*

Moreouer, yo^{w} ought to giue the patientt a lytle good wyne, which is a thinge which ſodainlye Comfortethe, as AUERRHOIS ſaithe; afterwards chafe and bynde his armes, and this very ſtronglie, and procure paine, and then looſe; then provoake the patientt to ſneeze wth bloweinge into his Noſe the poulders of longe pepper, *Euphorbium* and *Caſtoreum.* And yf for all this the patientt revivethe not, The diſeaſe is mortall.

Yo^{w} are to noate That yf ſoundinge growe from ſome greate reſolution of the ſpirites, as after ſõme greate evacuation, eyther by ſwett, flux of bloude, or by ſtooles, yo^{w} muſt not Caſt Could water on the patients face, nor vſe ſtronge ligatures, but keepe him quiett in a place wthowt moveinge. Lett him drincke good wyne, and noriſhe him wth meats of eaſye diſgeſtyon, as Chickens, Capons, partridge, Veale, Mutton, or Kyd, of which you are to make good broathes, Couliſes, and reſtoratives, either by diſtyllation or otherwyſe.

THE FIFT CHAPTER.

Contayning Remedies for the ſickenes of the ſtomacke.

THe ſtomacke is the ſtorehowſe of the Bodie to receiue all neceſſarie nutrimentt for all the members, and yt is ſcituated in the middeſt of the bodie to diſieſte the ſayd meate, and ys often troubled wyth weaknes and wantt of diſgeſtyon; ſometyme thorowe error of the quality and quantyty of the meate, and ſometymes by reaſon of flegme or rheume, which diſcendethe from the hed.

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A Remedie.—Hee muſt vſe abſtinence, and eate meates of eaſye diſgeſtyon ſoberlye, drincke lytle good wyne, and he muſt purge his ſtomacke w^th^ pilles of *Hiera ſimplex* before meate, or take three of theis pilles at ſower of the Clocke in the morninge, yf the Repletion be greate. At night, when he ſleepethe, lett him keepe his hande vpon his ſtomacke, or laye a lytle downe pillow, or a bag of wormewoode or Marioram, vpon the ſame. Sometymes this debylitie happenethe neither thoroughe diſtyllation or rhewme, [n]either drinckinge or eatinge, but by reaſon of ſome viſcous or flammy flegme contayned in the orifice of the ſtomacke, which is the Cauſe that ingendrethe rume, and makethe the meate to ſwyme in the ſame wyth lytle thirſt, and ſometymes wyth ſower belchinges and ſwellinge. This debilytie cannot be p[er]fectlie healed, but you maie eaſe yt for a tyme, doeinge that which followethe.

A Remedie for the weaknes of the ſtomacke.—Firſt giue the patientt ſtomachall pills twoe or three howers before he eate, more or leſſe, accordinge to the ſmale or greate repletion of his ſtomacke, and after, you are to giue him in the morninge, Twoe howers before his dynner, and an hower before ſupper, at every time, a lozeinge of the electuary called *Diagalanga*, or of anie other Called *Diaſimenū*, which electuaryes Conſume wyndes and warme the ſtomacke, and thereby expell the evell Coulde and wyndy Complexion of the ſame.

Another.—Greene ginger is verie good; yt will likewyſe proffytt him muche, in the begininge of his reſexion, to take Annyſeeds and fennell ſeeds wyth ſugar, or a Toſt of breade ſteeped in good Muſcadine, wythowt drinckeinge the ſaid wyne, except it be in the ende of his meale.

Another Remedie.—Take Maſticke and Ladanum, of eache one ounce; mints and wormewoode beaten to powlder, of eache

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eache one drachme; Turpentine as much as will ſerve to Incorporate them togeather, & make a plaſter of them and ſpreade yt vppon leather, and applie yt to the ſtomacke. Inſteade of which plaſter yt is good to anoynt the ſtomacke wyth the oyles Spikenard and Maſticke, or to applie a warme Toſt, ſteeped in wyne, whereon yo^{w} maie putt poulder of Cloues and Nutmegs.

Sometymes the weakenes of the ſtomacke is Cauſed by heate, the which you may diſcouer when the patyent hathe litle appetyte, greate thirſt, and ſometymes paine in the heade; before meate and after he hath rotten belches, wherevpon ſometymes enſuethe vomitt.

A Remedie.—Yf in ſuche dibility you perceiue that the party ſpyttethe much, and hath a deſire to vomitt, yt it is good for him to take five drames of *Hiera pic*[*r*]*a* in the decoction of Cicers, or wth twoe or three ounces of wormewoode water, and in the ende of his repaſt lett him vſe Coliander ſeede prepared, and avoyde drinckeinge after he hath ſlept by daye.

To the ſame effect.—To the ſame effect Comfited *Mirabolans Chebulæ* may ſerue, of w^{ch} he maie take once in a weeke, at ſower of the Clocke in the morninge, a half, or a whole one at a time, takinge that which is in the midle out.

Yf in the ſayd debylitie of the ſtomacke, w^{ch} is Cauſed thorough heate, there appeare noe abundaunce of ſpitle, but drynes of the mouth, wyth thirſt, and ſtinckeinge and ſumie vomitt, it is good, euery morninge, to giue the patientt *Sirupus acetoſus*, ſirop of Roſes and of Quinces, wyth endiue and ſuccorie waters. Then lett him take *Hiera picra*, as is above ſayd, or ſuche a purge as is ſett downe in the remedyes of the heade for Coller.

It is to be noted that in this debilytie of the ſtomacke, yo^{w} ought neither to vſe cerate, plaſter, or bag wheare there is heate, for feare of augmentinge the Cauſe; but it is profitable

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profitable to anoynt the ſtomacke w^th^ Coolinge oyles, ſuche as are oiles of Roſes and Quinces. And yf he haue a minde to vſe a plaſter, make yt of red roſes and Sanders.

Againſt loathinge & abhorringe meate.—Sometimes the ſicke mans ſtomacke is afflyćted wyth a diſeaſe called loathinge, by which, Contrary to his will, he loatheth and refuſethe all meats which are offered him, as a man in helthe taketh pleaſure in his victualls. And the cauſe of this maladye is repletion of Chollerique and groſs and Clammy flegme gathered in the ſtomacke, and the ſicke partie is verie thirſtie, hath his Tounge drye, his mouth bitter, and ſometymes he vomiteth yellowe Collor.

A Remedie.—Hee is to purge Chollo^r^ accordinge to the direćtion before ſpecyfied. And yf his vaines be greate and full of bloude, you maie lett him bloude on the right arme, in the vaine that beſt appeareth. And to enkindle his appetyte, yt is good to lett him eate and drincke whatſoeuer he deſireth, althoughe yt be leſſe profytable, and to giue him the Iuice of Pomegranats.

For Belchinge.—Belcheinge is a kinde of inflatiue windines expelled out of the ſtomacke by the mouth, and yt proceedeth from defećte of heate and febleneſſe of the ſtomacke, which ingendreth winde. By which meanes you may perceive that yt ſignifieth a Could Complexion, which is the cauſe of ſuch windines. Soe that after dynner yt is good to admyniſter theis meanes ſolloweinge.

A Remedie for the winde of the ſtomacke.—Lett the patientt avoyde all fruits and rare harbes, ſuch meats as are harde of diſgeſtion and fyll much, eſpicially of ſleepinge by daie. He muſt, faſtinge, take a dredge of aniſe & fennell ſeeds, Comynſeed, and Carrawaies in poulder w^th^ ſuger. It is good likewyſe, in the morninge before he eate, to giue him

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him a lozeinge of *Aromaticum Roſatum.* And he that hath his ſtomacke pained and Coulde, yt ſhalbe good for him to take, euery morninge, Lozenges of *Dianiſum* and *Diaciminum*, and afterwards to drinke a ſpoonfull or Twoe of good wyne.

Another.—You maie giue him a lytle poulder of galingall in wyne, or a lytle poulder of Comion wyth good wyne.

Another.—It is good in the morninge, faſtinge, to giue him Twoe ounces of pure wyne, wherein bay berries haue beene boyled wyth aniſeeds and Carawaies. And yf you add a lytle pure Franckinſence, the wyne will proffytt more; and outwardlye applye a bag full of Camomill, Rue, wormewoode, and marioram.

It is good likewyſe to anoynte the ſtomacke wth oyle of Spicknard or Bayes.

Sometymes belchinge and windines Cōme before meate, and the Cauſe thereof ys viſcous & waterye flegme which is in the ſtomacke.

A Remedie.—You muſt purge the flegme wth *Pillulie chochice*, or *diterarthamum*, as I have ſhewed yo^{w} in the remedyes of the paine of the heade Cauſed by flegme. And before you giue him his purge, for three or fower mornings, twoe howers before Dynner, Let him take twoe ounces of ſiropp of wormewood, or Mynts. After which purge, you maie anoynt his ſtomacke wyth oile of Maſticke, ſpicknard, wormewood, or lyllies, and then applie GALENS ſtomachall Cerale, or ſeare Cloathe, or a bagge baſted wyth marioram, wormewood, and Camamill. After that, euerie morninge, lett him take a lozenge of *Diagalanga*, or ſuch like. It is to be Noted That yf the patientt cannot take anie purgation ſuffycientlie to evacuate the fullnes of his ſtomacke, which hindereth his appetyte to his meate, he muſt be emptyed by Cliſter thus: Take a pinte of Barlie water, diſolue therein one ounce of *Diacathalicon*, three ounces

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ounces of redd ſugar, and three ounces of oile of Dill and Camomill, and inieƈte a gliſter. Then lett him take a pill of *Pillulæ Elephangine*, or of *Hiera ſimplex*, before dynner or ſupper. Furthermore, yo^{w} are to obſerve That yf before his meate he feele a heauines in his ſtomacke, you maie miniſter the ſame pills one hower before his meate.

For Hitchocke or Yexinge.—The Hitchocke is an evell motyon of the expulſiue vertue of the ſtomacke, incyted by the Cenſible vertue to expell that which is hurtfull.

This yeckinge ſometyme Cōmeth of emptynes, by reaſon of the weakenes of the ſtomacke aſter a longe ſickenes, or by a bloudie flux, or violentt ſcowringe, or other ſtronge evacuation, which is verie dangerous, and often tymes deadlie.

For which Cauſe you ought to giue him Reſtoratiues, ſuch as are poched eggs, barlye Creame, almond milke, wyth aſtringentt herbes, Yf the bodie be overſoluble, and all ſuch things as are eaſelie diſieſted and nouriſh ſtronglie. It is good likewyſe, in a flux, to take eſpeciall Care to bynde the bodie to cauſe the ſicke to ſleepe longe, and to anoynt his ſtomacke wth oile of ſweete Almondes.

Sometymes the Hitchocke cōmethe of fulnes where the ſtomacke is filled wyth humors, and wyth meate and drincke, whence ariſethe a thicke windines, which cannot eaſelie be reſolued.

Yf the ſtomacke be overcharged wth meate, the patyentt muſt abſtaine from eatinge vntill he hath eyther diſgeſted his meate or vomited, and you muſt anoynt his ſtomacke wyth the oiles of Dyll, maſtycke, wormewoode, or *Caſtoreum*. Yf the humors contayned in the ſtomacke be the Cauſe of the yeckſinge, giue him *Pillulæ ante Cibum*, or an ounce of *Hiera picra* diſſolued in wormewoode water, fower howers before meate; and everie morninge, aſter the operation of the ſayd *Hiera picra*, lett him take a lozeinge of *Dianiſum* or *Diaciminum*, or onely aniſeeds and Carawaies.

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For all kindes of Hitchcocke.—It ſhalbe good for him longe time to keepe in his breathe, to Cauſe him to ſneeze, to travell muche, and endure thirſt, and ſleepe longe. It is good likewyſe to Caſt Coulde water on his face, to affright him, to anger and vex him, for by this meanes the naturall heate, beinge recaled inwards, is fortyfyed.

For Vomitinge.—Vomitt ſometymes happenethe wythowt greate violence, and by yt the patientt obteynethe helth. For which cauſe noe remedie ought to be applied thereunto, for it is a good accõn of the naturall vertue of the ſtomacke. Sometymes vomitt is a violentt motion of the expulſiue vertue of the ſtomacke, by reaſon of ſome evell matter Contayned therein.

A Remedie.—This vomitt ought to be furthered by giveinge the ſicke warme water wyth oile to drincke, Wherevppon, wth his finger, or a feather, he maie provocke the ſame and Clenſe his ſtomacke, prouided that the patyent haue a broade breſt, and that vomytt prove not toe vyolentt for him, as it is in him that is narrowe Cheſted, and hath a longe necke, and is leane and weake ſighted, for whome vomytt is verie dangerous.

Sometymes vomitt groweth by reaſon of the weakenes of the ſtomacke proceedinge from a hott and evell Complexion.

A Remedie.—You muſt giue him ſiropps of Roſes, qui[n]ces, and mirtills, in barlie water or in ſuccory water, to aſwage his thirſt, which cõmonlie vexeth him before his dynner and ſupper. You muſt anoynt his ſtomacke wth an oyntment made of the oyles of roſes and qui[n]ces, wth Iuice of mints, and a lytle wax; or make a plaſter of mints, roſes aſhees, and oyle of roſes, and laie yt one his ſtomacke.

Another.—Take of Franckincence and maſticke, of eache

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half an ouace, beate them to powder, and incorporate them wyth the white of an egg and a lytle Barlie meale, laie the ſame vppon ſtupes, and applie them to the mouthe of the ſtomacke.

About the ende of his repaſt, it is good for him to eate a peece of marmalade, wythout drinckeinge after.

Sometymes vomitt Cōmethe by reaſon of a coulde and evell Complexion of the ſtomacke.

A Remedie.—Anoynt his ſtomacke w^th^ oiles of *Nardus* and maſticke; or mix w^th^ the ſayd oyles a lytle maſticke, Corall, and waxe, and eveninge and morninge anoynt his ſtomacke.

Another.—Make a quilt of Wormewoode, Margeram, and dryed mints, of eache a lytle handfull; of Cloues, galingale, and nuttmegges, of eache haulf a drachme. Beate all theis to poulder, and baſt them wyth Cotten, and ſo make yo^r^ quilt, and applie yt vppon the ſtomacke. Inſteade whereof, you may take the ſayd hearbes and drie them on a hott tyle ſhare, and betweene twoe lynnen Cloathes laie them to the ſtomacke.

Another.—You maie take a Toſt of breade and ſteepe yt in the Iuice of mints, and Caſt vppon yt the poulder of Maſticke, and applie yt hott to the ſtomacke, reneweinge yt everie three howers.

Another.—Take twoe handfulls of mints, and a handfull of Red roſe leaves, boyle them in wyne, then take twoe ounces of toaſted breade and ſteepe them in wynne, and afterwards incorporate them wyth the poulder of Maſticke and the ſayd mints and roſes, and make a plaſter of them, part whereof is to be applied to the patientts ſtomacke when he woulde eate. This emplaſter likewyſe is good in a hott cauſe, Yf in ſteade of wynne, you boyle the mints and Roſes, and ſteepe the Tofted breade in Vinagre.

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To comforte the Stomacke after one hath Vomitted.—It is good to giue the patientt every morninge an ounce of ſirope of wormewoode, or of mints. In ſteede whereof, yt ſhall not be amiſſe to giue him a Tablet of *Aromaticum Roſatum*, or of *Diagalanga*.

To that effeĉt.—Giue him, morninge and eveninge, twoe howers before his meate, the poulder of Twoe Cloues in a ſpoonefull of the Claryfied Iuice of mints, or half a ſpo[o]ne-full of dried rewe in poulder, wyth a litle wyne.

It is good likewiſe to beate Cloaves to powlder, and w^th^ them as much of *Lignum Aloes*, and to giue the waight of a Crowne wyth wyne twoe howers before meate.

It is to be noated That in all ſorts of vomitinge that yf the ſicke patientt be bounde in his bodie, you ſtuddye to miniſter him a Cliſter lenety made of the decoĉtion of malloweis, holihocks, violetts, and barlie, wyth oile of violetts, hony of roſes, and a litle Caſſia. And yf the Vomytt growethe by reaſon of the couldnes of the ſtomacke, and vppon Coulde matter contayned therein, to this Cliſter you maie ad[d] wormewoode, hiſope, rue, and Camomill in the decoĉtion; and in ſteade of oayle of violetts, you muſt putt in oyle of Camomill, or lyllies, and giue the ſicke a pill of maſtycke before his meate.

It is meete lykewyſe to obſerue That mintts Crinſed and mixed wyth oyle of Roſes, and applied to the ſtomacke, is good againſt all kinds of vomytt.

For the paine of the Stomacke.—Paine of the ſtomacke Chanceth ſometyme by reaſon of wynde, and it is Called an extenſiue paine, which is Cured by applyeinge vpon the ſtomacke a ſpounge ſteeped in wyne, in w^ch^ Rue and Camomell haue beene boyled; or anoyntt the ſtomacke wyth the oiles of them.

Otherwiſe you maie heate, as hath beene taught you in the remedies of the hitchcocke, and, as hereafter ſhalbe ſaid,

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ſaid, in the remedie of all paines of the ſtomacke. Sometymes the ſame paine Cõmethe there on repletion of humors, And yt is Called an agravatiue or fillinge humo^{r}, which muſt be healed by purgation in giueinge the patyentt one ounce of Caſſia, newelie drawne, wyth ſome droppes of oile of aniſeeds, wth ſtomachall pills, to the quantytie of a drachme, wyth *Hiera picra*, or *Hiera ſimplex*, accordinge to the abylitie of the patientt, ſoe as he take, before his purge, ſuche ſiropps as are ſett downe for the weakenes of the ſtomacke.

Sometymes the paine of the ſtomacke growethe by Coullour, or from ſalt flegme, which is verie ſharpe, in w^{ch} the ſicke hath a bitter, or ſaltiſhe, taſt, greate thirſt, and hee feelethe heate and gnaweinge in his ſtomacke. For which it is good to giue him Siropp of Roſes, or a ſiropp made of ſugar and vinagar in boyled water. In ſteade whereof, you maie giue him the waters of andiue, ſuccorie, and ſuch like, wyth a litle wormewoode water. Then muſt you giue him a medecine that purgeth Chollor, as hath beene ſett downe heretofore for the paine of the heade proceedinge from Chollor; or provoake him to vomitt, in giveinge ſirope of Vinagre, or *oximel ſcilliticum*, wyth the decoction of radiſhfeede.

Sometimes ſuche as are ſicke, impatient of delayes, demaunde noe other thinge but the aſſwadginge of there paine, and will neither admitt vomitt, purge, or gliſter. Sometymes likewiſe the paine is ſoe violentt and ſtronge, and the forces ſoe weakened, that you muſt omytt the Cauſe, and ſtuddy to extinguiſhe the paine. To which effect, vſe this that ſolloweth.

A Remedie for all paines in the ſtomacke.—Take Camomill, melilote, wormewoode, mallowes wyth the roots, and all bay leaues, paritorie, and penny royall, of eache one handfull; of linſeede a pounde; of ſemigreeke ſeede, haulf a pounde; of aniſe ſeeds, and fennall ſeeds, of eache haulf an ounce;

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ounce; beate theis, and boyle them in water, and ſteepe ſpoundges in the licour; and when you haue well ſtrayned the licour from them, applie them on the payned place one after another, and warme them afreſhe when they beginne to Coole; and, after ſuche applycacōns, anoyntt the ſtomacke wyth oyles of Dyll and Camomill.

Another.—Take a hoggs blather, and fyll itt with the ſayd decoccōn; then wrap yt in a lynnen Cloath well Clenſed, and applye yt on the paine, and heate yt againe oftentimes, and often applie yt, and then anoynt the ſtomacke wyth the oyles aforeſaid.

Yf the paine be ſtirringe from one place to another, yt is a ſigne that yt proceedethe from winde; for which Cauſe, applye a bagg full of myllitt and fryed ſalt, and yt will diſcuſſe yt.

Another Remedie.—Take the Crommes of a hott loaf as it Cōmethe out of the oven, ſteepe them in oyle of Camomill, or of ſpike, and wrap them in a lynnen Cloathe, and applie them vpon the paine.

Another Remedie.—Sett a greate Cuppinge glaſſe vpon the Navill, and leaue yt there for an howers ſpace.

Another.—Lett him take twoe drachmes either of *Dianiſum*, *Diacyminū*, or *Diagalinga*, and infuſe them in wyne, and lett him drincke thereof twoe howers before dynner; or in malvoiſie you maie infuſe them.

Another.—It is a ſinguler remedie to drincke *Caſtoreum*, in a lytle quantytie, in wine.

Another.—Lett him take, twoe howers before dynner, three or fower ounces of the decoction of mints, annyſeeds, Comynſeeds, and fine incence; or giue him a tablett of *Aromaticum gariophillatum.* *Another*

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Another ſingular Remedye.—Take twoe ounces of the Iuice of mints, a quarter of an ounce of the Iuice of wormewoode, of Cloues, *Lignum Aloes*, of the woode of Balme, called by the Apothicaries *ziloaloes*, in poulder, of eache half a ſcruple; and mixeinge them warme togeather, giue yt the patyentt to drincke three howers before meate.

THE SIXT CHAPTER.

Contayninge Remedies for the infirmities of the Liuer.

THe liuer, a Cheif and eſpicyall member of the bodie, & a principall inſtrument of the generation of bloude and other humors, is planted and ſcytuated on the right ſyde, vnder the ſmale ribbs, which is ordayned to make a ſeconde diſgeſtyon of our meats, and of them to make thoes humors which noriſhe all the members of the bodye by the naturall heate thereof beinge Comforted by the heate of the harte.

But ſometymes it is yll affected by exceſſiue bloude, or Cholericke humors which inflame the ſame, or by flegme which diminiſheth the heate thereof.

A Remedie for a hott Liuer.—Yf the liuer be overheated thorowe aboundaunce of bloude, the patientt hath a redd vrine, his pulſe is quicke and full, his vaines diſtented, and hee findeth the ſpitle in his mouth and on his Tounge more ſweete then yt was vſuallie. For which cauſe it is good to lett him bloude one the liver vaine of his right Arme; And to vſe lettice, ſorrell, purſalaine, hopps, and ſuche like in his broathe; and ſometymes lett him drincke the waters of theis hearbes faſtinge, or els Endiue water to Coole his liver.

The regimentt for this diſeaſe.—He muſt abſtaine from drinckinge wine or eatinge fleſhe; and yf it be needefull that

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that he either drincke wine or eate fleſhe, lett him temper his wine w^th^ ſorrell water, and boyle his meates wyth ſower grapes, ſorrell, lettice, or endiue. The beſt for him is to drincke Ptiſan, or Cider, or ſmalle beare, and to eate peaſe pottage, Almonde milke, barlie Creames, roaſted apples, and damaſke preymes ſtewed, tyll ſuch time as the heate be diminiſhed.

Hee muſt be carefull That his bodie be kept ſoluble eyther by ſuppoſicõns or Cliſters.

Yf the liver be overheated thorow Choller, the patientt hath his vrine Cleere and yellowe aboue meaſure, greate thirſt and litle appetyte, and hee feelethe greate heate in his boddye, and Commonlie hee is bounde, and his Coulour inclinethe to a yellownes. This ſickenes of the liver happneth in ſummer time.

A Remedie.—The patientt muſt take, twice a daie, an ounce of the ſirop of Endiue, or Violetts, in three ounces of Ptiſan, three hower[s] before dynner and three howers before ſupper, or at night when he goeth to bed, and contynue the ſame three or fower daies. In ſteade of which ſiropes hee maie take a draft of Ptiſan, or three ounces of endiue, ſorroll, & ſuccorie waters, mixed togeather at one time. Then one the fift daie, vppon the breake of the daie, lett him drincke a purgative medecine that voideth Choller, ſuch as is this that followethe.

Take half an ounce of Caſſia, newlie drawne, a drachme of good Rubarbe, and infuſe them for a nights ſpace in endiue water, w^th^ a lytle Spicknard; ſtraine them ſtronglie in the morninge, and add to them an ounce of ſirope of violetts; this maie you mixe w^th^ three ounces of Ptiſan, or Clarified whaie, and giue yt warme to drincke.

Inſteade of this medecine, which is for the richer ſortt, giue the poore patientt a Bolus made of half an ounce of Caſſia, and three drachmes of the electuarie *de ſucco roſarum*, and giue him brothe three howers after; after this hee maie

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ſleepe, but all the daie he muſt keepe his Chamber; and yf yt likethe him better to take his medecine in drincke, then, as aboue ſaid, in Bolus. Lett him diſſolue the ſame in Clarified whay, or endiue water, and drincke yt at fower a Clocke in the morninge, wythowt ſleepinge after yt.

Another laxatiue medecine.—Take half an ounce of *Diapruins* laxatiue, diſſolue yt in three ounces of the decoction of prones, or wyth ſuccory water, and giue yt him warme to drincke in the morninge, fiue or ſix howers before he eate. Inſteade of which *Diapruins*, you maie take haulf an ounce of the electuarie *de ſucco Roſarum*, and make a medecine as is above ſaid. And yt is to be noated, That yf the patient be either weake or eaſely moved, you are to diducte a drachme of your medecines. After the ſaid purgation, it is good to refreſhe the liver owtwardlie by applieinge, on the right ſyde vnder the Loweſt ribb, A plaſter of *vnguentum ſantalium* ſpred vppon a lynnen Cloath fower fingers broade; or to fomentt the ſayd place wyth the waters of endiue, plantaine, Roſes, wyth a litle vinagre, all warmed togeather.

Further, yt is good to take every Morninge, before meate, a lozenge of the three Saunders, and after to drincke three ounces of Endiue water.

The Regiment for ſuch as haue the heate of the Liuer.—The patientt ought to avoyde all fleſhe and ſalted fiſhe, ſtronge wines, garlike, onions, muſtarde, and ſpices, and to refraine anger. It is good for him to vſe a Iuleb made wyth an ounce of Conſerue of *Barbares* w^th^ ſuccory water, to vſe vinagre of ſower grapes, Lettice, ſorrell, purceline, ſpinage, and hopps, and ſometymes a lytle vinagre yf his ſtomacke be not badd. This regiment Is profytable in the time of the plaudge and ſoultrie hott daies.

Another Iuleb for the heate of the Liuer.—Take haulf a pynt

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pynt of Roſe water, a quarter of a pinte of endiue water, and fiue ounces of fyne ſuger, and make a Iuleb thereof, and drincke thereof three ounces, faſtinge. And yf hee deſire to drincke yt to Coole his thirſt, hee maie mixe yt with twoe parts of pure ſountaine water; or yf he will haue yt more Coolinge, add twoe ounces of vinagre, or the Iuice of a Pomegranite. Yf his liver be tooe muche cooled by a flegmatique humor imparted in the ſame, the ſicke partie hath a thicke and white vrine wythowt tincture, his face is white, his lipps pale, he hath litle bloude, and he feeleth a heavineſſe abovt his liver.

A Remedie.—Hee muſt drincke, for three or fower daies, abovt daie breake, *oximel duireticum* w^th^ the decoction of Smalladge and purceline, or ſmalladge water and fennell water, and then take this purge for flegme. Take ſix drachmes of *Diaphenicon* yf the patientt be ſtronge, or half an ounce yf hee be weake, and diſſolue yt in three ounces of the decoctyon of Smalledge, perclie, and fennell roots warme, and drincke yt fiue or ſix howers before he dine. Inſteade of which medecine, you maiè giue him twoe drachmes of the Trochiſques of Agaricke wyth fennell water.

Another laxatiue medecine.—Take haulf an ounce of *Diacarthamum,* or halfe an ounce *de citra ſolutiue,* w^th^ three ounces of purſley water, hiſop, or fennell water, five howers before he eate, and keepe his Chamber that daie.

Howe he ought to gouerne himſelfe.—The patient maie drincke good wine, and vſe ginger, Cinamon, and grains of paradice, anniſeeds, and fennell ſeeds, and hott hearbes in his broath, as ſage, hiſope, tyme, marioram, and parſley. Hee muſt avoyde all fruits & raw herbes; and yt ſhall not be amiſſe to make him a plaſter of ſmalladge, wormwood, ſpicknarde, beaten to poulder, and incorporated wyth the oile of dyll, and laie yt to his liuer.

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For the Obſtruction of the Liuer.—Obſtruccõn ſometimes happeneth in the hollowe or concavity of the liver, and is knowne by the Compaſſion and paine of the ſtomacke, and is healed by laxatiue medecines, ſuch as are ſett downe before.

And ſometymes this ſtoppinge is in the bunchie, or gibbous, parte of the liver, which is knowne by the reaſon that the patientt hath greate paine in his backe and Raines, and yt is healed by openinge medecines, as by the ſiropes *de radicibus,* and ſirop of Maydenhaire, and by drinckinge the decoction of fennell, ſmalledge, and parclie Roots, ſuccory, and butchers broome, and ſperage, or the diſtilled waters of them.

This oppilation oft tymes cõmeth thorough groſſe terrestriall and melancholie bloude, which is derived from the members to the liver, or becauſe ſuch groſſe bloude ingendred in the liuer, cann haue noe Yſſue, or paſſage to the members of the Bodye, becauſe the vaines are ſtopped therewith, and yt is knowne by the vrine, which is high Coullored and Cleere.

The Remedie.—Giue him wine of Pomegranets, and ſirops of endiue and femotorie, with an openinge decoction. Then open the Liver vaine, and everie morninge lett him vſe a lozenge of *Triaſandali,* or three ſaunders.

Sometymes this ſtoppinge growethe thorowe abundunce of Clammy Coulde, and flegmatique humors, which ſtopp the vaines of the liver, and then the Vrine is as Cleere as water.

The patientt muſt take, everie morninge, an ounce of *Oximel ſcilliticum,* in the decoction of Smalladge, fennell, and parſley roots, or in broathe made wyth them.

Sometimes in women there groweth a ſtoppinge of the Liver by reaſon of the retention of theare Monthlie ſicknes, for which you maie lett them bloude in the Saphena vaine, in the inſide of the foote; and Cauſe them to take, after the newe

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newe Moone, for ſeaven or eight mornings, an Opiate called *Tripheramagna*, at everie time haulf an ounce; and after, lett them drincke three ounces of Mugwort water, Hiſopp, or fennell water, or the decoction of them, or of the openinge roots ſodd in white wine.

THE SEAUENTH CHAPTER.

For the Sickneſſes of the chiſt or gall.

THe Gall is the ſea of the Liver, otherwiſe called the bagg or purſe of the liver, which is planted in the hollowenes thereof to receiue the ſuperflueties of Choller, and to ſend yt to the Bowells to evacuate togeather with the excrements all other thinges hurtfull, or naturally to be expelled owt of the bodie, to the ende to clenſe the bloude of that Choller. In which there groweth a ſtoppeinge, either in the vpper or lower orifice of the ſame, by which meanes the Choller retorneth backe againe into the Liver, and mixeth yt ſelf wythe the bloude thorow all the vaines of the bodie, And cauſethe a ſickenes, called the Iaundis, of which there are three ſorts; the yellowe Iaundiſe, which proceedeth from yellowe Choller; the greene Iaundice, which, by meanes of Choller, is as greene as the leeke; and the blacke Iaundice, which is cauſed of blacke Choller, which is melanchollie, which cōmeth cōmonlie becauſe of the ſtoppeinge of the ſpleene.

A Remedie for the Iaundiſe.—Yf the Iaundiſe cōme w^th^ a feauo^r^, the patientt is in danger of death before the ſeaventhe daie, and therefore it is not good to giue him phiſique. But yf on the ſeaventhe daie, which is the Criticall daie of the ſeauor, or after, it is a good ſigne, And therefore you ought to aſſiſt nature in refreſheinge and digeſtinge Choller, by giueinge ſiropp of Violetts in the morninge,

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morninge, with nightſhade water, or ſiropp of endiue with endiue water. Then muſt you purge Choller accordinge to the meanes ſett downe in the infirmetyes of the liuer. And after, you muſt giue him a lozenge of *Triaſandali triplicato Rhabaroace* euery morninge, twoe howers before meate, and after yt lett him drincke endiue and ſuccorie water. Beſides, yt is good to foment his liuer as is abouеſaid, and to waſhe his eies wyth vinagre mixed wyth womāns milke, and to drincke a Ptiſan made of Barlie, licorace, proines, and fennell Roots. And yf the ſeaver doe Ceaſe, and the Iaundies remainthe, lett the patientt drincke fennell and pettie moerell water, wth ſirops of ſorrell and ſtrawberies; and yt ſhalbe good to applie a quicke tench to his liver.

Sometymes the Iaundice hapneth withowt a ſeauo^{r}, and maie be healed thus: Take fower ounces of Radiſhe water, and lett him drincke yt for the ſpace of five mornings, three howers before dynner. In ſteade whereof, yt will muche proffytt him to drincke, euery morninge, fower ounces of the decoction of horhounde made wyth white wine, or as much of the decoction of Aſparagus roots.

Another Remedie.—Take earthy wormes, and waſhe them, and clenſe them in White Wine, and then drye them to poulder, and giue a litle ſpoonfull thereof in white wine.

Another medcine.—Lett him drincke, ſeuen or eight mornings, twoe or three ounces of the decoction of maydenhaire.

You maie likewiſe giue him the decoction, or diſtilled water of mouſeare, or ſpeedwell, for it is an exelentt Remedye againſt this ſicknes.

Another Singuler Remedie.—Take the milke of a Cowe and white wine, of eache a pinte; diſtill a water from them and keepe yt for a monthes ſpace; then giue the ſicke twoe or three ounces in the morninge, twoe howers before hee eate, and at night to bedwarde.

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THE EIGHT CHAPTER.

For the infirmities of the Spleene.

THe ſpleene is a member longe, ſofte, and rare, like vnto a ſpounge, and is ſcituated on the lefte ſide annexed in his concavõus parte to the ſtomacke, and in his gibbous parte to the ribbes and backe, which is ordained to receiue the melancollie bloude, and to clenſe the bloude of the ſame, for thereby the bloude remaineth pure and Cleane; by which meanes all the members are nouriſhed, and mãn thereby is made more ioconde and merrie.

But oftentimes it happeneth That it is either ſtopped, or weakned, whence the blacke Iaundiſe proceedethe, and ſometymes it is more greate, more full and groſſe then it ſhould be, by reaſon of overmuch vnnaturall melanchollie, which is called the lye of bloude engindred in the liver, which hindreth the generation of good bloude, for which the members become drye for wantt of nouriſhem^te^. Whereuppon the patient is called Splenetycall; and you ſhall knowe that he is travailed w^th^ that infirmitie, becauſe that after his meate, he is pained on the lefte ſyde, and is allwaies ſadd, and the Coulour of his face inclineth to blackenes.

A Remedie.—In all ſtoppings and impoſtumes of the ſpleene, wheather the humor be hott or Coulde, you muſt lett him bloude in the ſpleene vaine, called *Salnatella*, betweene the litle finger and the next, which is called *Medicus*. And yf the patientt feeleth a heate one his lefte ſyde, and hath greate thirſt, and his Tonge drie w^th^owt appetite, yt ſignifieth that ſuch a ſicknes of the ſpleene is Cauſed of a hott humo^r^. To correct which, yo^u^ muſt giue the ſicke partie, for fower or fiue mornings, faſtinge, the ſirops of Endiue & Cetrach, or Finger ferne, w^th^ the waters of Endiue and

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and Cetrach, and afterwards a purgation made after this manner followinge.

Take haulf an ounce of the electuarie *de ſucco Roſarū*, and three ounces of the decoction of Capres and Cetrach, of which make a potion, and giue yt ſixe howers before dynner. In ſteade of which potion, you maie infuſe haulf an ounce of Caſſia and three drachmes of *Diaſene* in three ounces of whaie, or in Cetrach water, and giue it him to drincke; after the ſaid purgation, annoynt his ſpleene wyth oile of violetts, or oile of linſeed; or make a plaſter of the ſaid oiles wyth linſeede and Caper roots, and laie yt vppon the ſpleene. After the ſaid purgation likewiſe yt ſhalbe good to applie night ſhade, the ſeeds of purſlane, and the poulder of plantaine, mixed wyth vinagre in the forme of a plaſter. Yf the patientt haue more appetite then diſgeſtion, and hath ſower belchees mountinge owt of his ſtomacke into his mouthe, yt ſeemethe that the paſſion of the ſpleene Cōmethe by a Could melancholie humor.

A Remedie.—Giue the patientt ſirops of Stockados and Cetrach to drincke, or *Oximele Scilliticum* wyth the decoccōn of *Cetrach Epithemū*, roots of ſmalladge, parclie, tamariſk, and mints, or onelie wth the decoction of Cetrach and the Roots of Capirs. Then muſt you purge the melanchollie humor wyth one ounce of *Diacatholicon*, and twoe drachmes of *Diaſene* diſſolued in three ounces of the ſaid decoction, or in Wormewoode & Cetrach water. And after anoynt the ſplene ſyde wyth oile of lillies, oile of dill, maye butter, the marrowe of an oxe, and hennes greaſe, or doggs greaſe, mixed togeather; or anoynt the ſyde wyth *Dialthea*. The ſicke likewiſe maie drincke the infuſion of Cetrach made in white wine, morninge and eveninge, and to take Twoe figgs wyth the poulder of hiſopp, pepper, or ginger; and yf he drincke wine, lett him mingle water therewith wherein gadds of ſteele haue beene quenched often. It is good likewiſe for him to vſe Capers wyth oile and Vinagre.

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Yf, becauſe the ſpleene is ſtopped, the patientt hath a blewiſhe, or leaden, Couler in his face and the whites of his eies, yf his appetite be taken from him, and the paine vexethe him one the leſte ſyde, with hardnes, and his excrements be blacke, yt ſignifiethe a blacke Iaundis.

A Remedie.—Giue him the ſirops and purgations aboue named, and let him bloude in the *Saluatella*. Then diverſe times, morninge and eueninge, applie a Cuppinge glaſſe vppon the ſpleene, withowt ſcarification; afterwards, you muſt take a Cloath ſteeped in good Vinagre, and applie yt often as hott as he can indure. Then muſt you annoynt the ſpleene with *Dialthea*, and contynue the ſame for fower or fiue daies, and for other fower daies make him a plaſter of twoe ounces of *Ammoniacum* diſſolued in vinagre, and ſpread one leather and laie it one the place. Yf, by this meanes, the ſicke perſon recouereth not his helth, It is the opinion of the beſt pſhiſitians that you ought to vſe the ſayd meanes againe, at leaſt once everie monthe, tyll halfe a yeere be paſt.

A regimentt for all obſtruction.—The patientt ought to vſe ſuch thinges as are eaſelie diſgeſted, and feed ſparinglie. He muſt avoide vnleuened breade, Cakes, tarts, paſtria, porke, beefe ſalted, or ſmoaked fleſh, muddie fiſhe, peaſe, beanes, milke, Cheeſe, all fried meates, rice and furmentie, drinckeinge after ſupper, or vſinge roaſted fruite in wine. Exerciſe and motion after dynner is good for him. Capers, ſperadge, and parclie roots are good in broath, litle feild birdes, kidd, tender & younge mutton, Chickens, pigeons, partridges, ſcalie River Fiſhe boyled wyth parclie and vinagre, freſh egges poached in water. Clarett or white wine at his meales maie be permitted him. It is good likewiſe for him to vſe water creſſes, ſage, hiſope, mints, fennell, parſley, and ſuccorie with beets; to drincke the brothe of redd colworts, half ſodd, is excellentt, and oftentimes to vſe linſeede and fennell ſeede.

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THE NINTH CHAPTER.

Of the Infirmities of the Bowells.

EVerie man hath ſixe Bowells, three ſmale, which are above the Navill, and three greate, which are ſcituated beneath. The firſt is called *Duodenum*, becauſe yt is ſõme twelve fingers longe; the ſeconde is called *Feiunū*, for that noethinge remaineth therein. The thirde is called *Heos*, becauſe it is longe and ſubtill. The fourth, which is the firſt of the greate, is called *Monoculus*, becauſe yt is like a pockett and hath but one orifice in yt; and in yt ſometimes are wormes and winde, which Cauſe a paine in the bellie towards the right ſide, which is a baſtarde Collique. The fifte is called *Colon*, becauſe yt hath diuerſe lecks and fouldes; And it proceedeth from the right ſyde vnder the liver, and makethe his Revolution to the lefte ſyde, wherein the Collique is engendred, which extendethe yt ſelf thorow the whole belly more then anie other paine. The ſpot is called *Rectum*, becauſe That neere vnto the left kidney it diſtendethe directlie to the fundementt. HIPOCRATES namethe the three bowells that are neereſte to the ſtomacke *Hia*, that is to ſaie, ſmall bowells, and when one of them is pained, yt is called *Hiaca-paſio*, a verie ſharpe & greevous paine, which RASIS callethe *Domine miſerere*, as the paſſion of the Chollique taketh name by the bowell Colon; which twoe infirmities are, as it weare, ſiſters, becauſe they Communicate in the ſame Cauſe, which is ſtoppadge and cloaſinge of the bowells.

A Remedie for the paſſions of the Collique and Hiaca paſſio. —Becauſe ſuch paſſions are verie ſharpe and difficulte to endure, which ſodainlie procure the patientt to fainte and growe feble, wee ought to ſuccour him that is ſicke with diverſitie

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diverſitie of remedies. Firſt, when ſuche paines cõme becauſe of the boddie is bounde, you muſt miniſter an emollientt Cliſter, made of the decoction of mallowes, violetts, beets, bran, anniſeeds, and ferngreeke ſeeds, with Caſſia, Comõn hony, and oile oliue; then putt the hott herbes, whereof the Cliſter was made, betweene Twoe lynnen Cloathes, or pound them, and frie them, and apply them hott vppon the belly. And yf the paine Ceaſe not for all this, lett the patientt ſytt in the ſaid decoctiõn vpp to his midle, and after that w^th^ *Dialthea* and Butter annoy[n]t his navell. Yf the ſaid Cliſter effectethe not his opperation, renewe yt againe, or giue him a longe ſuppoſitorie made wyth honny and *Salgemme.*

For the windie Collique.—Oft times the Collique and *Hiaca* paſſion is Cauſed by winde, which yo^w^ maie knowe when the paine Changethe from one place to another; And likewyſe by a noyſe in the bowells, wyth extreame torture and paine.

A Remedie.—Take Mallowes, beets, and pennie Royall, Marioram, Rue, baies, and Camomill, of eache a litle handfull; of Aniſe and Commin ſeeds, of eache one ounce; make a decoction of theis, of which take a pintt, and diſſolue an ounce and a haulf of Caſſia therein, half an ounce of Treacle, and three ounces of oyle of Rue and Camomill, and make a Cliſter of them, and giue it him longe time before he eate.

Inſteade of which Cliſter, you maie iniecte a pinte of linſceade oile, which is an excellentt remedy againſt all paines of the bellye. You maie likewiſe miniſter, by Cliſter, as muche oile of hempe, which is verie good to appeaſe the paine cawſed by winde, but firſt a Cliſter made of muſcadine and oile of Cammomill or dill.

Yf by the ſaid Cliſters the paine ceaſe not, or yf the patientt refuſe to take them, Then take a greate peice of felt, of which they make hatts, and ſteepe yt in the wine of

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the d[ec]ocktion of Rue, Cammomill, or marioram, anny-ſeeds and Commin ſeeds. Then laye yt on the paine, as hott as the patientt cann endure yt, and fower times in the daie it ſhall not be amiſſe to giue him wine, wherein the ſeeds of Rue and Carawaies haue beene boyled, to the quantety of Twoe ounces, and lett him abſtaine from eatinge and drincke inge annie thinge.

A Iuppoſitorie for the winde Chollique.—Take twoe ounces of Rue, beaten to fine poulder, one ounce of Commyn ſeede, Torrified and pouldered, and w^th^ hony make a ſuppoſitarie.

A Plaſter for the Winde Chollique.—Take twoe ounces of Rue, beaten to poulder; of mirrhe and Cōmynſeede, pouldered, of each haulf an ounce; fower yolks of eggs, wyth honie as much as ſufficeth; make two plaſters, whereof applie the one at night, and the other in the morninge vppon his bellye.

Camomill water, or the decoction thereof, availethe much yf he drincke the ſame, for yt aſwagethe the paine.

You ſhall knowe a windie Chollique, yf you applie a greate Cuppinge glaſſe, withowt ſcarification, vppon the Navill; for by that meanes the paine will Ceaſe or diminiſhe, which, yf it doe not, and ſome humor be the cauſe thereof, be it either flegme or Choller, doe this.

Yf it be of flegme, giue him a Cliſter of the decoction of wormewoode, Rue, marioram, Camomill, melilote, Centory, aniſe ſeeds, and fennell ſeeds; and in a pintt of the ſaid decoction, diſſolue one ounce of *Hiera picra*, or haulf an ounce of *Diaphenicon*, with three ounces of oile of dill, or of lyllies. Beſides this, you maie giue the patientt ſirope of wormewoode, and applie to his Bellie, as is aboveſayd, or take branne, dried baye ſalt, and millett, and applie yt in a bag. Yf after theis applications the paine contynueth, you muſt miniſter this purgation followinge.

Take fiue drachms of *Diaphenicon*, and three ounces of wormewoode

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wormewoode water; make a potion thereof, and giue yt him, faſtinge, fower howers before he eate. Yf the ſayd paine Cōmeth of Choller, which you maie diſcover yf by applyinge hott thinges the paine is vnappeaſed, you muſt giue him a Cliſter made of Violetts, mallowes, Althea roots, w^th^ oile of Violetts; or giue haulf an ounce of the electuarye *de ſucco Roſarum* wyth Ptiſan, or in Endiue water, or whay. And on the morrowe followinge lett him drincke Ptiſan, or the decoction of proins with Violett flowers, and annoynt his bellie with oile of Violetts, or ſheepe a lynnen Cloathe in Coulde Water, and laie it one. And yf the paine Cōtynue, make an inceſſion or bathe of warme water, and lett him fytt vp to the loynes in yt.

Yf the paine Cōmeth of Coulde, annoynt his Bellie w^th^ oile of Baies, and gooſe greaſe.

Yf of winde, make a Clifter of milke, with a litle oile, and the yolke of an egge for Children.

Yf yo^r^ patientt continue to be troubled with winde, giue him a drachme of the poulder of *Hiera ſimplex*, w^th^ twoe ounces of the decoction of *Carduous benedictus* and wormewoode. And make a plaſter for him of Leeks, fryed in oile and vinagre, and laie yt one his bellie. Likewyſe yt is verie good for him to drincke the Iuice of *Enula campana*, and to applie a plaſter to his bellie of Hony, wormewoode, and Aloes.

A Cliſter for all ſortes of Choliques.—Take the ouldeſt Cocke you can gett, beate him, chafe him, cutt of his necke, pull of his feathers, and take owt his entrailes, and make him readie to be ſodden; and in the bellie of the Cocke, putt anniſeeds, ſenneil ſeeds, and Commin ſeeds, polopodie Roots, ſeeds of Carthamus, of eache haulf an ounce; of Turbith, Sene, and Agarick, bounde vp in a thin linnen Cloath, of each twoe drachmes; of Camomill flowers one handfull. Seeth theis ſoe longe in fountaine water, till the ſeparation of the boanes of the ſaid Cocke, and take a pintt of that decoction, w^th^ fower

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ſower ounces of the oiles of dyll, Camomill, and twoe or three ounces of the yolkes of egges, make a Cliſter of theis, which miniſter warme, longe time before he either eate or drincke.

Pillulæ cochiæ are good for the ſame infirmitye, made vp w^th^ oile of Anniſeeds; when, as likewiſe, the Cliſter ſuffiſe not, vſe medecines accordinge to the humo^r^ that offendeth. Afterwardes ſome Tabletts of *Dianiſum* or *Diacimenum*, faſtinge. It is good alſo to take Methrida^te^ in a lytle white wine, or in the decoction of Camomill, ſower or five howers before dynner, Prouided that the bodie be naturallie Looſe, or by the meanes of ſome ſuppoſitorye or Cliſter.

For the paine in the Raines.—The paine of the Raines is a pangetiue, or prickeinge paine in them, Cauſed by the ſtoane or gravell. And it is like vnto the Chollique, becauſe that paine of the harte, vomitt, bindinge of the boddie, and windines agree both with the one and the other. Yet differ they, firſt of all, becauſe the Colick beginneth in the lower parte of the right ſyde, and runneth to the heigher parte of the lefte ſide of the bellie, and declyneth more before then behinde; and Contrariwiſe the paine of the Raines begynneth aboue, and diſtendethe more lowe by litle and litle, and declinethe backwardes. The Chollique likewiſe is more violentt before meate, and oftentymes Cōmeth ſuddainlie, wheare the paine of the Raines doeth the contrary, for cōmonlie it comethe by litle and lytle, becauſe, that before the ſame, the patientt findeth a paine in his backe with a difficultie to make water. They furthermore differ, for that in the Chollique the water is more heigh coulored, where in the paine of the Raines, in the begininge, the vrine is Cleere and white, and then thickenethe againe, and in the ende either theare appearethe Crude humo^r^ or red ſande.

A Remedie for the ſame.—Giue the patientt one ounce of Caſſia,

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Caſſia, or Manna, in the morninge, in an apperitiue decoction; or, yf his boddie be muche bounde, giue him this Cliſter. Take of Marche mallowe roots, twoe ounces; of Mallowes, Violetts, Holihocks, flowers of Cammomill, of eache a handfull; of Mellon ſeedes, and annyſeedes, of eache haulf an ounce; of wheate brann, tyed in a Cloath, one handfull; make of theis a decoction, of which take haulf a pynte, and diſſolue therein an ounce of Caſſia; for Cliſters, one ounce of Redd ſugar, Twoe ounces of oile of violetts, and one ounce of oile of lyllies, and giue yt him. After theis, vſe the broath of the openinge Roots twice a daie. And Noate this, that in this infirmitie you muſt beware of giveinge greate quantitie of liquor in your Cliſter, for feare leaſte you make Compreſſion in the Raines, which ſhoulde be the cauſe to augment the paine. After the operacõn of yor medecines, yf the paine ceaſe not, miniſter anothr Cliſter. After the operacõn of which ſett the ſicke boddie in a bath, vp to the nauil, wherein are boyled mallowes, hollihocks, beets, pellitorie, lineſeede, fenagrecke ſeede, flowers of Camomill, and melilote boyled all of them in a bagge in the water. And when he commeth owt of the bathe, giue him twoe ſpo[o]nefulles of the ſiropes of Maydenhaire and rayſort, or Radiſhe, wth three ounces of the decoction of Licorace. Moreouer, beſides the ſaid bathe, you muſt applie vppon the paine a Cataplaſme made of the Herbes and flowers which weare ſodden in that bag, wyth oile of ſweete Allmondes. And for Twoe or three morninges, you muſt giue the broath of Cicers, boiled wth Licorace, for fower or five daies; or giue him to drincke, paritorie water, water-creſſe water, or the apperitive roots, decocted with oile of ſweete Almondes drawne wythowt fire. For theis, wythowt anie incõmoditie, carrie the gravell from the Raines, and eſpeciallie yf you add to his drafte half an ounce of lymon Iuice, and three or fower droppes of oile of Vitriol. The medecines for the ſtone reſerved in the Apothecaries ſhopps are theis, *Electuarium Ducis*, or *Iuſtinũ Philanthropos*,

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Philanthropos, or *lithontripon*, which you maie giue, faſtinge, to the quantitie of a drachme after yo^r Cliſters; or yf you giue him Caſſia, or pills, before meale[s], and after them, lett him drincke one of the afore[ſ]aid diſtilled waters, or a lytle white wine warmed.

A Regimentt both for the Collique and the paine of the Raines.—Hee muſt avoyde all evell qualities of aire, as Windes, Raines, greate heate, and greate Coulde, and eſpecyallie hee is to beware to heate his raines by the fire, or by lieinge much on his backe.

Hee muſt likewyſe avoide over greate plentie of feedinge at his meales, neither muſt hee faſt over longe, for to endure hunger filleth the ſtomacke w^th ill humors.

Furthermore, he muſt not preſentlie ſleepe after his meate, neither muſt hee eate ſalt fiſhe or fleſhe, as Beefe, Veniſon, or other groſſe meates. But he muſt abſtaine from all fowle nowriſhed in the water, from leavened breade and paſtrie; eſpeciallie lett him forbeare cheeſe, Rawe fruite, harde egges, maddin beere, Anger, envy, and Melanchollie.

For the Flux of the boddie.—In everie flux it is neceſſarie to vewe the excrements, For yf the ſicke boddie delivereth over his meate by ſoidge, in ſuch ſorte as he hath taken it, or haulfe diſgeſted, the ſaid fluxe is called a lienterie; yf humors, or waters, be avoided, the ſaid fluxe is called *Diaarhea*, which is, as much to ſaie, as a fluxe of humo^rs; and yf bloude or matter appearethe in the ſtooles, That fluxe is called *diſenteria*, which is verie dangerous.

A Remedie for the Flux proceedinge from the Stomacke.—Becauſe this fluxe, for the moſt parte, proceedeth from the weakenes of the retentiue facultie of the ſtomacke, by reaſon of the greate humiditie thereof. It is good to giue him ſirope of wormewoode and *Mel roſarū*, to take for fower or fiue morninges, with a ſpoone, or to drincke betany, wormewoode,

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wormewoode, or Fennell water after. Or yf the patient hath a deſire to vomitt, hee maie take haulf an ounce of *Hiera ſimplex*, w^th^ twoe ounces of wormewoode water addinge thereunto; Yf the patientt be ſtronge, twoe drachmes of *Diaphenicon*. After this, you maie comforte his ſtomacke by annoyntinge yt with the oiles of Maſticke, Spikes, Myntes, or by *Ceratum Galein*, ſpreed vppon leather, and layd vppon his ſtomacke; or to make a quilte for the ſame, wyth wormewoode, mints, marioram, all dried and applied vppon yt. In the morninge it will proffytt him to take a lozenge of *Aramaticum Roſatum*, or a lyttle of the pills of Citrons preſerved. And before his meales lett him take a litle marmelade of quinces.

A Remedie for the Flux of humors.—This fluxe muſt not be ſtopped before the Fourth daie be paſt, yf nature be not much enfeebled. And ſometimes it cõmeth of a hott cauſe, as of Choller; Then muſt yo^w^ giue your patientt, betwixt his meales, Siropp of Gooſberies, ſiropp of Roſes, or ſirope of quinces, wyth water wherein ſteele hath beene quenched; inſteede of which ſiropp, you maie giue this Iulebb followeinge.

Take the diſtilled waters of Roſes, bugloſſe, and the leſſer plantaine, of eache haulf a pinte; of all the ſaunders, twoe drachmes, and wyth a quarteron and a haulf of ſugar make a Iuleb.

In the morninge before the ſicke man eate, yt is good to giue him ouide Conſerve of Roſes, or a drachme of the trochiques of Roſes, and after lett him drincke one of the aforeſaid ſiropes, or the Iuleb of Roſes w^th^ water wherein ſteele hath often beene quenched.

Yf the fluxe conſiſt of a ſharpe and prickeinge matt^r^, and the patientt be ſtronge, giue this Clyſter.

Take redd Roſes, barley and plantine, of eache a handfull; make a decoction of them to a pounde, ſt[r]aine yt, and ad thereunto twoe ounces of oile of Roſes, one ounce of *Mel Roſarum*, and the yolke of an egg, and iniect yt warme.

Sometimes

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Sometimes yt ſhall not be amiſſe to giue him a medecine after this manner. Take the barcks of yellowe mirabolans torrified, one drachme; of torrified Rubarb, half a drachme; of ſiroppe of quinces, one ounce; of plantine water, three ounces; mixe all theis togeathr, and giue it him warme to drincke fower howers before he eate.

After this giue him this aſtringentt Cliſter.

Take of the oiles of Roſes, quinces, and maſticke, of eache three ounces; of *bole Armonicke*, in poulder, twoe drachmes; mixe them togeather, and iniect the ſame warme.

Another.—Take the Iuices of plantaine, ſhepherds purſe, and purſlaine, and oile of quinces, of eache three ounces; mixe them togeather, and giue yt him for a Cliſter.

And yf there be anie excoriation in the Bowells, giue him this Cliſter followeinge.

Take haulf a pintt of milke, wherein gaddes of ſteele, glowinge hott, haue beene often times quenched, the Iuice of plantine, and the oile of quinces, of each Twoe ounces; of *bole Armonicke*, in poulder, one drachme; of deere ſuett, one ounce; and make a Cliſter, and giue yt him, and annoint his ſtomacke owtwardlie wth this oyntmentt.

Take of the oiles of Roſes, quinces, and mirtills, of eache one ounce; of oile of maſticke, half an ounce; of the poulders of correll and Cipres Nutts, of eache one drachme; mixe all theis with waxe, and make an oyntmentt.

It is to be Noted that thoſe Cliſters, which are giuen to ſtopp and binde, ought to be giuen in ſmalle quantitie; you maie helpe him that is ſicke of the blouddie fluxe, by miniſtringe the medecines above-written for the humorall fluxe, giveinge him, before his meales, twoe drachmes of the Ielley of quinces, or *Mina Cidoniorum*. His drincke muſt be ſuch as that you faile not to quench glowinge gadds of ſteele; hee muſt avoide to feede of diuers diſhes, and diſpoſe himſelf to reſt and ſleepe longe. And yt ſhalbe good for him to eate oatemeale Caudles, barlie creame, and Almonde

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Almonde milke, with a litle ſtarche, and to applie a Cuppinge glaſſe vppon his bellie, w^th^owt ſcarification, which is a convenientt Remedie in all other flugges of the bellie.

Yf the humorall flux proceedethe from flegme, w^ch^ you maie diſcover by excreem^ts^ that are flegmatique, giue him, for three or fower morninges, ſiropes of wormewoode, or mints. And after, this purge followeinge. Take twoe drachmes of *Mirabolans Chebulæ* torrified, to the valewe of a ſcrople; of the trochiques of Agarick, haulf an ounce; of ſirrope of mints, one ounce; of balme water, three ounces; to infuſe the Agaricke, and make him a drincke, and giue it him fower howers before he eate. Yf he require a Iuleb, take of Mints and balme water, of eache haulf a pinte, and a quarterne of ſuger, and make a Iuleb, of w^ch^ he maie drincke, eueninge and morninge, a longe time after his meate, at eache time twoe ounces; and euerie morninge yt is good for him to take a lozeinge of this electuarie followinge.

Take of the poulder of *diagalanga*, one drachme and a haulf; of redd Corell and maſticke, of eache a ſcruple; of the Trochiſques of *Terra ſigillata*, haulf a drachme; of barckes of Citrons Condite, and of quinces, of eache three drachmes; of ſuger diſſolued in mint water, fower ounces; make an electuarie of theis, and giue the quantetie of a Nuttmeg before meales. Anoynt his bellie and ſtomacke with the oiles of Maſticke, wormewoode, & mints, and lett him take before his meat a peice of Mermelade, and w^th^ his meate he maie drincke redd wine, wherein gaddes of ſteele haue beene quenched.

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THE TENTH CHAPTER.

Contayninge Remedies for the Infirmities of the Mother.

FIrſt of all, as toucheinge the immoderate fluxe of womens ſicknes, you are to conſider wheather yt cōmeth thorowe abundaunce of bloude, which, yf it doe, it is good to open the liuer vaine, and to enioyne them abſtinence, and to forbidd them to feede of anie ſuch thinges which multiplie bloude, as egges, wine, and fleſhe. And yf the fluxe proceede by reaſon of the heate and ſubtiltie of the bloude, you maie giue ſiropp of Roſes, or ſirope of Pongranats, or ſirope of Barbaries, wyth plantaine water; and afterwardes purge the Choller that inflameth the bloude, wyth the medecine made of Rubarb, as is above-written; and everie morninge after, you maie miniſter a loazinge of *Triaſandali*, or a drachme of the Trochiſques of Roſes in poulder, and after, lett her drincke twoe ounces of plantine water. And yf this a menſtruall flux commethe, by reaſon of the greate watriſhenes of the bloude, yo[u] maie giue her to drincke, for the ſpace of Fower or fiue morninges, *Mel Roſarum*, with wormewoode water; and afterwards purge her with a drachme and a half of *Agarick trochiſcate*, and haulf an ounce of *Triphera Saraſenica*, mixed in mint, or wormewoode water.

You maie knowe the Cauſes of the ſaid fluxe in wettinge one of her Cloathes in the bloude, w[ch], yf it be Crimſon coulored, it ſignifieth that the fluxe proceedeth from abundaunce of bloude.

If it hath a Coulour inclyninge to yellowe, it ſignifieth that it proceedeth from the ſubtiltie of bloude; and yf it be coulored like the waſheinge of freſhe fleſhe, yt ſignifieth that the fluxe Cōmeth of watriſh bloude. After you have purged the ſuperfluous cauſe of the menſt[r]ues, the ſeconde and

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and principall intention is to retaine and reſtraine the ſayd flux; neither can delaie in this caſe be but dangerous, for yf naturallie ſhe be accuſtomed to be travailed w^th^ this flux, you ſhall hardlie remedye yt; for which caſe, to preventt the ſame, you are to vſe the med[ec]ines followinge.

A Remedie to ſtop Womans immoderate Courſes.—Take the Trochiſques of white amber beaten to poulder, and giue her a drachme thereof everie morninge; and after, lett her drincke twoe ounces of plantaine water. Inſteade of which Trochiſques, you maie make a poulder of dragons bloude, *bole armonicke*, white amber, and Redd Corall, and giue her a drachme thereof, wyth plantine water.

An Opiate for the ſame.—Take twoe ounces of oulde Conſerve of Roſes; of plantine ſeeds, twoe drachmes; of dragons bloude and *Bole Armonicke*, of eache a drachme and a haulf; of white Amber and Redd Corrall, of eache a drachme; and with ſirope of mirtills, as much as ſufficeth; make an opiate, of w^ch^ giue, eveninge and morninge, twoe howers before meate, at everie time, the bigeneſſe of a walnutt.

To the ſame intentt.—You maie applie Cuppinge glaſſes vnder her papps, twice in the daie, before dynner and ſupper; ſhee maie alſo carrie Corall abovt her necke, or one her wriſts, or weare a Iaſpis or Amethiſt, which is a ſinguler remedie to ſtaunch all fluxes of bloude, either by wearinge yt, or infuſinge the ſame in her wine or beare, or takeinge the poulder thereof in wine.

To prouoake Womens Sickneſſes.—Oftentimes it happeneth That women haue not theire naturall purges of theire flowers, but that they are retained, whereby they fall into diuers infirmities; for which cauſe wee ought to endeauo^r^ to provoake them by aperitiue medecines, w^ch^ are to be giuen at ſuch

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ſuch time of the Moone as the woman is accuſtomed to be purged of them. And wee ought to conſider that yf the patientt haue over groſſe and thicke bloude, whereby ſhee is letted to haue her bodie monthlie clenſed, It ſhalbe good to miniſter vnto her, everie monthe, ſiropp of Femitorie, wyth the decoction of boradge, and to bath herſelf in hott water; and when ſhe cōmeth owt of her bath, lett her vſe the ſaid ſirope, with the decoction of woode or madder Roots. And yf the patientt haue clammy coulde, and flegmaticke bloude, lett her vſe the ſirope of Stichados, and afterwardes take *Pillulæ fetidæ*, and *de Agarico*, of eache haulf a drachme. And after that, everie morninge lett her take a drachme of the Trochiſques of Mirrhe, with twoe ounces of the decoctyon of Iuniper berries, or twoe drachmes of *Triphera magna*; and drincke after yt, twoe ounces of Mugworth water. Inſteade of theis aboue written medecines, you maie giue her to drincke, everie morninge, twoe ounces of the decoction of Ciſers, ſmalladge Roots, Cinamon & ſafferne. It is good likewiſe to provoake her ſickenes, to giue her, the daie before the prime of the Moone, a drachme of the poulder of Borax, and *Caſſia Ligna*, of eache equall parts, wth the decoction of ſmalledge. It is verie good likewyſe to lett her bloude in the *Saphea* vaine of the foote. Sometimes the ſaid Retention happeneth thorow ſuperfluous fatnes, which muſt be remided with greate abſtinence, litle drinckeinge and eatinge, much labour and litle ſleepe. And ſometimes yt maie come thorow weakenes & debilitie of the bodie, or by leanes or longe ſickenes, and then provoak not her purgations, but comforte naturall heate, and noriſhe her with Coulaſſes, comfortable meates, and pure wine. Sometymes ſuch Retention happeneth thorow greate heate of nature, as in women that are as ſtronge and able as men, and are giuen to much exerciſe, in whome the heate is ſufficient to Conſume ſuch ſuperflueties; for which cauſe you ought not to provoake her ſickenes.

For

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For the Suffocation of the Mother.—Suffocation of the Mother is a mountinge of menſtruall bloude, or Corrupt ſeede, to the *Diaphragma*, or midriffe, properlie retained in the Mother, which is the cauſe of womens ſhortt breathinge, paines in the heade, and ſoundinge of the hearte.

A Remedie.—Chauſe her armes and legges verie ſtronglie, and tye them harde and ſtronglie; ſett cuppinge glaſſes on her buttockes, and rub her ſtomacke downewards, from the mouthe thereof vnto the navill; lett her ſmell to[o] ſtinckeinge thinges, ſuch as are *Aſſa fœtidæ, galbanū*, partridge feathers burned; & beneathe applie ſweete thinges, as Cloues, Marioram, *Lignum Aloes*, ambre, muſke, Civett, and the Trochiſques of *Gallia moſcata;* giue her likewyſe methridate, accordinge to this receipt.

Take a drachme of Methredate, and diſſolue yt in an ounce of wormewoode water, and giue it her to drincke Fower howers before ſhee eate.

THE ELEUENTH CHAPTER.

Contayninge Remedies for the Goute.

THe paine and ſwellinge which happenith in the ioyntes of the bodie is generallie called *Artritis*, or the goute, which ſometimes proceedeth from the debilitie of the Nerſes, when they are lithe, weake, and feble, and vnhable to conſume the humors which are derived vnto them. And, for the moſt parte, yt fallethe from the heade, when yt is full and repleate, and from the braine, when it ingendreth humydities wythowt meaſure, by meanes whereof parte of the ſuparfluetyes diſcende by the nape of the Necke, and the Maſcles of the backe, and conſequentlie fall vppon the foote, and then it is called *Podagra;* or by the ligaments of the haunch, and then it is called *Sciatica;* or diſcendethe to

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to the Ioyntes of the handes, and then it is called *Chiragra.*

A Remedie.—Becauſe the three aforeſaid kindes of goute agree in the Cauſe, and for brevetie ſake to withſtande theis infirmeties, you muſt correct the infirmities of the braine, which is the Roote of eur̄y goute. And firſt of all, by Cōmandinge the patientt to obſerve an orderlie dyett, intendinge to dryinge, and Chardge him to avoyde greate repletion, eſpeciallie at ſupper, to ſhonne diuers repaſts, and ſleepinge after his meate; from eatinge vaperous meates, drinckinge of ſubtile wine, takeinge his Cuppes after his ſupper, and ſuch like; and Cauſe him to drincke ſmalle beare, or Clarett wine, wyth greate quantetie of water. The ſeconde is, to purge the braine once in the Monthe with pilles, halfe *Cochiæ* and half *Aſſaiereth*, in winter; and in Sūmer, with *Pillulæ Sine quibus*, and Imperiall pilles, of which you maie giue a drachme twoe daies before the full of the Moone, and the daie followeinge a broath made with the decoction of Cicers and the aperitive Roots. The thirde is, to keepe backe the fumes and vapours which Cōmondlie after meate mounte vnto the braine, which maie be donne by takeinge a dregge made of Coliandr̄ and anniſeede after meate. The Fourthe is, to perfume his heade in moyſt weather after this manner followeinge.

Take fine franckincence, verinx, and Maſticke, of eache one ounce; Iuniper berries, twoe ounces; *Lignum Aloes*, a drachme; beate theis to a groſſe poulder, and make a perfume, over which aire his night Cloathes. After this you muſt take a Conſideracōn of the matter Coniunct of this diſeaſe which is diſcended, and that muſt you doe three waies. The firſt is, to preſerue the bodie from humors, by takeinge everie morninge the Conſerves of Acorns, and Roſmary flowers, mixed togeather with a litle Nutmeg and Maſticke, and to drincke the firſt at everie repaſt of good ſpiced meade. The ſeconde is, by twoe evacuations preparinge

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paringe the matter; firſt, w^th^ the ſiropes of Stichados and *De radicibus*, mixed with ſage, primroſe, and marioram water, after the manner of a Iuleb, aromatized with Cinamon, taken for three mornings, three howers before meate. After which, giue him a drachme of *Pillulæ Arthriticæ*, or the pilles of *Hermodactilus*, of eache haulf a drachme. Or lett him vſe haulf an ounce of *Diacarthamum*, twoe howers after midnight. Or make him a Bolus of *Diacarthamū* and *Diaturbeth*, of eache twoe drachmes, wyth a litle of the ſiropes of Stechados or hiſope. The thirde waie is, by locall remedies, which are divers. The firſt is, to anointe the place that is pained with oile of Roſes and a litle vinagre, and after to overſtrowe the place with the poulder of mirtills. The ſeconde is, to make this plaiſter followeinge. Take of Melilote plaiſter, twoe ounces; of popilion, one ounce and a half; of Redd Roſes, mirtills, and Camomill flowers, of eache a drachme; and make a plaiſter of them, and laie it one the paine. The thirde is, to take the Iuices of Red Colwortes and hoppes, and with beane flower, and flowers of Cammomil, and redd Roſes beaten to poulder, to make a plaiſter, and applie yt to the parte that is pained. The Fourth is, to take oile of Roſes, white breade Crommes, and the yolkes of egges, milke, and Safferne, and to ſeeth them togeather a litle; laie theis vppon ſtupes, and applie them one the paine. The fifte is, to make a lye of Roſemarie Aſhees, or oake aſhees, and to boyle in the ſame, ſage, Hoppes, Merioram, and primroſe leaves, and Camomill, and melilote flowers, and to receive the fumes thereof; or wett Cloathees ſteeped in that decoction, and preſſe them owt, and applie them to the parte that is pained. Any one of theis locall Remedies is good to appeaſe the paine of the goute, which, being Ceaſed, you muſt Comforte the ioynts and the nerves, to which intentt make an oyntment of Neats feete oile, oile of Camomill, and *Dialthea;* moreover, the oile of Foxes, the oile of Wormes, the oile of primeroſes, the oile of Turpentine, and the

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the oile of S^{t} Iohns worke, mixed togeather, are good to annoynt the greived parte. This oyntment likewyſe followeinge is of ſinguler vſe in this infirmitie. Take fiue or ſixe handfull of hoppes, and boile them in oile of ſpike and *Aqua vita*, and make an oyntment, and eveninge and morninge anoynt the place.

Another oyntmentt.—Take a fatt gooſe, pull of his Feathers, and plucke owt his entrailes, then fill the bellie of yt with younge fatt Cytlinges fleſhe, fine minced, wth ſome Common or Courſe faulte, and roaſt it at a gentle fier, and reſerve that which diſtilleth from yt to annoynt the goutie part.

THE TWELTH CHAPTER.

HONORABLE MADDAM,

IN this laſt Chapter I will diſcover vnto yo^{w} the greateſt ſecrets of Phiſique, which, either thorow neclecte or forgitfullnes, or in ſome for ignoraunce, are ſlightlie overſlipped; and God he knowes I reveale them as my laſt Teſtament of Love towardes yo^{r} Ho^{r} and the poores helth which you tender. Good Maddame, Conceale them to yo^{r} ſelfe and yo^{r} vſes, and lett not this booke fall into vnworthie handes.

Firſt of all, yf you deſire to knowe wheather the ſicke patientt ſhall recover his helth, obſerue theis thinges; Wheather his ſtrength contynueth, he ſufferethe his ſickenes eaſelie, and hath ſignes of diſgeſtion; Yf his pulſe be ſtronge, vehementt, and ordinate; yf he haue a ſhakeinge after his evacuation; yf his ſtrengthe Contynue when other ſignes contynue euell; yf hee be perfect in his ſences, and breatheth freelie; yf he be lightned after his ſleepe; yf his appetite and diſgeſtyon be equall; yf his forme and figure be naturall; yf hee lie and ſleepeth accordinge to his accuſtomed manner; Yf one a iudiciall daie he voideth wormes

wth

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w^th his excrement of humo^rs; yf the ſwett be equall in a Contynuall feauo^r, then is there hope of Recovery.

Signes to knowe if the patientt ſhall die or noe are theis.— The weakenes of his ſtrength, and the greatnes of his diſeaſe, and eſpecially wheare noe ſignes of diſgeſtion doe appeare. The ſinckeinge hollowenes of his eies; the dymnes of the white of the eye; when one eye waxeth leſſe then anoth^r; when his ſight is taken from him; when hee ſheddeth vnvoluntarie teares, eſpeciallie from one eye; when he affectethe darkenes; when he overmuch fixeth his eye vppon a place; when his eies growe redd, or azure Coulored; when he ſleepeth w^th open eie leddes; when, being awake, and his eies open, he winckethe not, yf yo^w putt your finger before them; when his Noſe waxethe ſharpe; when yellowe water diſtylleth from the ſame; yf he ſneeſe not when you giue him medecines to provoake the ſame; yf w^thowt Cauſe he fomblethe with his finger about his Noſe; yf his eares growe contracted, and his hearinge faileth him; yf his Coullour be wanne and blewe, and his Teeth Clammy; yf hee ſlippeth downe to the beddes feete; yf often, and withowt Cauſe, he Clenſethe his Teeth; yf his tounge growe extreamelie blacke; yf [he] ſleepeth open mouthed; yf he contynuallie lie one his backe, contrarie to his accuſtomed manner; yf hee thruſt his feete and handes owt of the bedde withowt manifeſt heate; yf, Contrarie to his Cuſtome, he ſleepe one his bellie; yf his breathe be Coulde, and the vapour that Cōmeth from his ſkynne be hott; yf his fingers endes and nailes growe blewe; yf he picketh and gatherethe ſtrawes; yf his voice diminiſhe, and he waxe more ſilentt then hee was accuſtomed; yf in a burninge feavour his thirſt Ceaſeth, and his Tounge groweth blacke; yf his ſwetts be Coulde, eſpeciallie about his heade and necke in ſharpe feauors; yf his pulſe be intercepted, and his ſtrength weake; yf after a flux, or vomitt of a ſimple humo^r, hee hath the Hitchcocke; yf he rave and maketh a

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thynne vryne in vehementt ſickneſſes; or yf his vryne be ſtopped, and hee piſſeth lytle; yf his vrine be like water, ſtinckeinge, blacke, troubled, ſatt, or like the Waſſheinges of rawe fleſhe; yf he vomitt with gripes in his bellie, and his ſtooles be of divers Coulours; yf the ſicke thincketh he hath ſnowe one his heade; yf the Iaundiſe or conſumptiõn cõme before the ſeaventhe daie; yf his ſeedges be blacke, greene, ſtinckeinge, ſatt, redd, white ſominge, and of diuerſe Coulours, except it be one a decretory daie, or by meanes of his medecine.

Inſtructions howe to Iudge by Vrines.—In Vrines, firſt conſider the ſubſtance which, yf yt be thynne, it ſignifieth wantt of diſgeſtion, oppilation, weakenes of the Raines, Coulde wyth drith, much drinckeinge of water, and that the matt[r] of the ſickenes is carried vpp to the braine; yf thicke, yt ſignifieth that the Humor is thicke; much, and ſull of Cruditie, yt betokenethe paine of the heade, winde, refolution of ſtrength, the Iudiciall daie of the ſickenes; yf it be thynne, and Contynueth ſoe, yt ſignifieth extreame Cruditie; yf thynne, and not contynuinge, yt ſignifieth difficultie of naturation, the inobedience of the matter, liquefaction of the memb[er]s; yf it be thicke, and contynue ſoe, it ſignifiethe agitation of humor, paine of the hedd & winde; yf thicke, and contynueth not ſoe, yt betoakeneth that the ebullition of thicke humors Ceaſethe.

To iudge of the Vrine by Coulour.—Yf it be blacke, yt ſignifieth vehement heate; and when it hath a ſtronge ſmell, a greate Coulde; when it wanteth odoure, mortificacõn of naturall heate, a Iudiciall Criſis, a melancholie ſickenes; yf yellowe, it ſignifieth aboundaunce of Choll[r], vehem[te] motion, paine, hunger, and thirſt; yf bloude, it ſignifiethe that the vaines and Veſſells are twoe full of bloude; yf it reſemble the Waſſheinges of rawe fleſhe, yt ſignifieth weakenes of the liver, and the multitude of bloude; yf it be redd, it

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it ſignifieth the dominion of bloude; yf greene in Coulor, yt ſignifiethe Couldnes; yf inclyninge to darckenes, vehementt heate, and death; yf it reſemble the Coulour of the Lillie, yt ſignifieth vehementt Coulde, or that the patientt hath taken poiſon; yf of the Coulor of Indico, yt ſignifieth pure blacke Chollour, greene Chollor, vehement burninge; yf it be white and thynne, yt ſignifiethe Couldnes, in digeſtion ſtoppinge; yf it be white, and thicke like milke, yt ſignifieth flegme, Crude humor, and the ſtoans in the blather.

How to Iudge Vrine by Smell.—Yf the vrine have noe ſmell, yt ſignifiethe Cruditie and Couldnes, and in ſharpe and violentt diſeaſes deathe; yf ſtinckeinge, yt ſignifiethe the putrifaction of hott humors; yf ſower, yt ſignifiethe putrifactiõn of Could humors; yf ſweete, yt ſignifieth the dominiõn of bloude; yf ſtinckeinge, and ſowriſhe, the dominion of Melancholie.

To iudge Vrine by the ſome and bubbles.—Yf yt be froathie, yt ſignifieth humiditie and winde; yf it be blacke, yt ſignifiethe Melanchollie; yf redd, yt ſignifieth the yellowe Iaundiſe, and greate Clammynes of humor; yf it Continewe, yt ſhoweth that the diſeaſe is harde to overcõme.

To iudge by the Sediſmentt.—Yf it be white, equall, and ſpired, it ſignifieth that the patientt is of a good Conſtitution of boddie; yf like the ſcalie bran, yt ſignifiethe the ſcab of the blather, liquefaction of the members, and reſolution of the diſeaſes; yf fatt, it ſignifieth that the fatt is melted; yf fatt, it ſignifiethe that an vlcer is broaken; yf thicke and Clammy, a thicke humor and paine in the Ioynts; yf it hath reſemblaunce of heirs in yt, it betokenethe that the raines are Clogged w^th^ thicke humors; yf ſandie, or gravellie, yt ſignifiethe the ſtoane in the Raines or blather; yf Aſhie, yt ſignifiethe flegme, matter and aduſtion; yf blacke, mortificacõn of naturall heate; yf yellowe, a fixed heate, a violentt diſeaſe;

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diſeaſe; yf ſcattered, and vnfetled, yt ſignifieth windines, or want of diſgeſtyon.

To iudge Vrine by the Quantitie.—Yf it be litle, yt ſignifiethe dibilitie of Virtew; yf much, yt ſignifieth liqueſaction, or that the Criſis is Come; yf troubled, it ſignifieth the Conflicte of nature with the diſeaſe; yf much, and vnſetled, yt ſignifiethe the Crampe, or hectique feuor; yf it be made drop by drop, yt ſignifieth that the diſeaſe is in the Nerfes.

To iudge of the Sickenes by the Stooles.—Yf his excrementt be litle, yt ſignifiethe wantt of humor, retention, or weakenes of the expellinge facultie; yf liquide, it ſignifiethe ſtoppeinge, weakenes of diſieſtyon, ſtoppinge of the Meſeraickes, Rhewme, and feedinge one moiſt thinges; yf fatt and ſtinckeinge, it ſignifieth liquefaction, aboundaunce of putrified humors, and Clamy, and that he eateth ſlymie meats; yf frothie and foamy, yt ſignifiethe ebullition of winde; yf drie, it ſignifiethe labour, reſolution, much vrine, a fierie heate, a drieinge dyett, and that the excrementt hath ſtaied longe in the entrailes; yf it be fierie redd, it is good and naturall; yf indifferentlie tinctured yellowe, yt ſignifiethe aboundaunce of Choullor, and reſolutyon of the diſeaſe; yf it be white, yt ſignifiethe obſtructyon and Crudytie; yf blacke, it ſignifieth aduſtion, blacke Chollour, and reſolution of ſtrengthe; yf boylinge fower, yt ſignifieth melancholie; yf greene, it ſignifieth extinction of naturall heate, and debilitye of the Retentive facultie; yf often, yt ſignifiethe the multitude of Chollour, aerigonous Choller, Wormes, and Couldnes; yf ſlowe, yt ſignifiethe weakenes, indiſgeſtyon, Couldnes of the inteſtines; yf it Cōmeth with a Noyſe, yt ſignifieth much winde, and the ſtraightnes of the Veſſells; yf withowt tincture, it ſignifiethe the Iaundiſe; yf diuers Couloured, and yt Cōmeth not willinglie, yt ſignifieth the lengthe of the diſeaſe; yf the patientt be ſtronge, or yf weake, deathe.

Howe

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Howe to iudge by the Sickemans Spitle.—Yf it be much, it ſignifiethe the Rheume, moyſtnes of the ſtomacke, dominion of heate; yf difficultie, yt ſignifiethe debyllitie of Vertue, dryenes of the inſtrument, That the matter is verie ſubtyll, verie thicke, and Clammy; yf frothie, it ſignifieth that the humor ys mixed wyth Aire; yf ſalt and Corodinge, Rheume; yf ſtinckeinge, it ſignifieth putriſaction of humors; yf ſimple, like to ordinary ſpitle, yt ſignifieth the length of the diſeaſe; yf thynne, yt ſhewethe that the humor is ſubtyll and eaſye to be dried vp and reſolued; yf ſhininge blacke, yt ſignifieth vehementt aduſtyon; yf Cleere & yellowe pale, Choller, vehementlie burned; yf white, yt ſignifieth a flegmatique humor; yf redd, yt ſignifieth the dominion of bloude; yf rounde, and wyth an agew, paine of the heade; yf white, light, and equall, yt ſignifieth ſtrength of vertue, and perfect Concoctyon; yf diverſe, and hardlie Caſt out wyth a Chugh, yt ſignifieth that deathe is at hande.

To iudge by breathinge.—Yf the patientt breath often and ſhort, it ſignifieth neceſſitie of eventation, and drienes of the lounges; yf his breath be coulde, yt ſignifieth the extinction of naturall heate, a Coulde Complexion of the harte, and in ſharpe diſeaſes, death; yf with Commotion of his Noſthrils, yt ſignifieth debilitye of vertue, a Choakinge conſtriction of ſtrength, a Collection or effuſyon of matter, or humor; yf hott, the ſtrength of naturall heate; yf Redubled, yt ſignifiethe that either he hath, or will haue, a Convulſion; yf difficultie, yt ſignifieth ſtoppinge in the Veſſells of reſpieration.

HITHERTO MADDAM,

I haue Collected, and ſett downe by experience, thoſe thinges which are ſecrett and worthie obſervation. Yf yow pleaſe to peruſe theis lines often, you ſhall finde That I haue not failed to deale vprightlie and plainlie. I hadd thought

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thought to haue written howe to iudge by pulſe, and howe to knowe the Criticall daies, But becauſe they are both of them difficult to be knowne, and require demonſtration, beſydes readinge, I haue omitted them. Our good God ſende happie ſucceſſe and acceptaunce of theis my ferious labours, and houlde his holie hande over thoſe that either giue or ſhall receive theis medecines.

FINIS.

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CERTAINE PARTICULAR NOATTS AND FAMYLIAR MEDECINES FOR DIUERS INFIRMITYES.

THe fruite of abſtinence.—Abſtinence is a moſt perfecte medecine, for we muſt eate, to the intentt wee maie liue and comforte naturall heate; and not to extinguiſhe yt. For the queſtyon was aſked of GALEN, whie he did eate ſoe ſparinglie? whoe aunſwered, that contynuallie his naturall heate was diminiſhed, and that therefore he was to proportion his meate accordinge to his heate.

Medecines againſt Abortion.—Lett her vſe to put the Rootes of Mandrackes, or priony, in her broath; or eate the apples of Mandrake when they are newe, for they Comforte the Retention of the Mother; or anoynt her Bellie and backe, twyſe a weeke, wythe thys ointmentt. Take oile, Franckincence, and maſticke, and mixe them, and applie them, as I haue aduiſed; for this oyntmentt comfortethe the Mother, and the Cotilidons; for this paſſyon proceedethe from to[o] much Couldnes, and ſeldome from heate.

Medecines for the Dropſie.—Theare is a kinde of Dropſie which is called *Aſcitas*, wheare the vppar partes growe leane, and the Bellie and legges are filled with water, which afflicteth a man when his liver is diſtempered wth exceſſiue heate and moiſture, whereby the diſieſtiue and expulſiue faculties are weakened, by which meanes ſuparflueties remaine in the bellie and legges.

In a hott cauſe vſe theis medcines.—Firſt, prepare the bodie, for three or fower daies, wythe an ounce of Sirope of Vinagre,

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Vinagre, in three ounces of wormwoode water, fower howers everie morninge before he eate; then purge him wyth fower ounces of goates milke whaie, wherein twoe drachmes of Sene, and a drachme of Rubarb, haue beene infuſed for a daie one ſofte embers. Then, the next daie, make a drie bath, or prepare a hot Howſe, and ſtrewe greate quantetie of elder and molworth in the floore, and lett him ſytt and ſwett thereover; for theis, by a peculier propertie, conſume Waterie humo^rs.

Another.—Take ſtinckeinge gladinge, or ſpurgwort, penny graſſe, and ſtrawberries, the Rootes and leaves of eache, a handfull; boyle them in water, or wine, w^ch you pleaſe, ſweeten yt wyth ſuger, and giue yt the patient. Then take a quince, and cutt it into twoe halfes, ſteepe one haulf in wine Vinagre for three daies ſpace, w^th the weight thereof of good and freſhe lorel; grinde them ſtronglie togeather, and incorporate them well; then ſeeth them in Vinagre and ſugar, with the other haulf of the quince, ſtraine them, and giue a drachme or twoe accordinge to the patients abylitie, in winter Cherry water. But yf the patientt be weake, giue this whay. Take a quarte of whaie, a drachme of *Sal gemme*, halfe a drachme of turbethe, bruiſe and mixe them with the whay, and ſeeth them, ſtraine and Clerifie them w^th the white of an egge, lett the patientt drincke the firſt daie three ounces, the ſeconde fower, and ſoe increaſe yo^r medecine till yt cōme to a pinte. Theis are twoe of the greate ſecretts in Phiſique.

A Remedie againſt burninge and Scaldinge.—Take the leaues of plantine, and grinde them togeather with gooſe greaſe, and applie them, this healethe burninge; or gumme Arabicke, mixed with the white of an egge, is an exelentt medecine; or oiles of Henbane, Lillies, and popilion is verie good likewyſe.

Take oile of Roſes, one ounce; wax, twoe ounces; and the

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the white of an egge, mixe them ſtronglie togeather, and make an oyntmentt; this takethe awaie the paine and Curethe.

For a Carbuncle.—Take a rawe egge and ſalte, and mixe them togeather, and laie it one the Carbuncle, and yt will breake yt, then laie this cruplaſter one yt.

Take the Iuice of ſmalledge, barlie meale, hony and oile, and make a plaſter, but waſhe the ſoare before wythe the patients vrine, or the decoctyon of Coleworts.

Another.—Take Daiſies, the Roots and all, ſtampe them, and applie them for a daie and a night.

To extinguiſh luſts.—Take the worme that ſhinethe by night, drie yt, and giue the poulder thereof.

Another.—Take the Iuice of Vervaine, and Clarifie, and drincke thereof, with ſuger, twoe ounces in the morninge, and at night to bedd warde.

Another excellentt medecine.—Take the ſeedes of parck leaues, Colyander, lettice, purſlane; the flowers of Willowes and Verveine; the flowers of the Water Lillie, of each Twoe drachmes; make a confectyon of them, wyth ſuger ſodd in the water wherein twoe drachmes of Camfire are infuſed. Vſe a drachme or Twoe of this; yt is an excellent medecine, which a Reuerend Religious man in my knowledge often vſed.

Againſt the Chollericke paſſion.—Take three ounces of Redd Roſe Water, and one ounce of ſirope of ſower grapes, and lett him drincke yt often.

Another.—Take red roſe leaues, and ſeethe them in Vinagre and Raine water, and wett a ſpounge therein, and ſtraine yt, and applie yt to the ſtomacke.

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Another.—Take twoe drachmes of Toſted breade, and the poulder of Maſticke; mixe them togeather, and putt them in a bag, and warme yt at the fire, and laie yt one the ſtomacke, and it will preſentlie helpe.

To comforte the Harte.—Take Saffron dorte, and in pure ſpiritt of wine, make an extracte, giue Fiue or ſixe graines at a time, or a half ſpoonfull of the ſpirite. I haue recouered ſome paſt all hoope by this meanes.

Another.—Take the Iuice of the leaves and Rootes of fennell, and ſtraine yt, and then boile yt; then putt thereinto the fine poulder of Mace, till yt growe to the thickenes of Hony, and keepe yt, and vſe yt, eueninge and morninge, a drachme at a time in a ſponie.

Againſt the harteburne.—Take Gipſum, which is a ſtoane like to lyme, and is commonlie ſoulde at the Apothecaries, to the quantitie of a peaſe, and poulder yt, and giue yt in the morninge.

Againſt Vehementt and hott paine in anie outward part.—Take the muſcilage of Fenugreake, and lyneſeede, and mixe them togeather with oile of Roſes, tyll they growe as thicke as hony; and when the heate is more violentt, ad the mucilage of the ſeedes of *Pſillium*, and applie yt, for yt is an exelentt medecine.

To Cauſe Sleepe in a phrenzie.—Take Whaie, boile yt one the fire tyll yt ſome, and haveinge ſhaued the ſicke mans heade, waſhe yt with that ſome, and yt will Cauſe him to ſleepe.

To Cauſe Sleepe.—Steepe Miſſelto in wine for ſome Fower or Fiue daies, and giue the patyentt to drincke.

Againſt

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Againſt all paines proceedinge from a could cauſe.—Take a handfull of Roſmarie, of lavender, ſage, and ſavine as much, ſteepe them in white wine for the ſpace of a night or Twoe, beinge a litle bruiſed; And after, with Maie butter and the ſame wine, ſeeth them to the Conſiſtence of an oyntmentt, and anoynt the place.

For the Phiaticæ.—Take the Marrowe of a Horſe legg, that is killed, not by ſickenes, but by ſome miſſortune, Clarifie yt, and before the fire anoynt the place pained; in twoe or three daies the paine will Ceaſe.

Another which I haue often tried in the Roiall Hoſpitall att Macklin Vppon Souldiers that growe lame by coulde.—Take of the oile of Peter, pure and true, one ounce; of Deere ſuett, Twoe ounces; of ſpirite of Wine, three ounces; mixe them togeather, and with a warme hande, before the fire, rub it in Twoe or three times, and yo^{w} ſhall praiſe the effectt.

Againſt the paine of the backe and Spine.—Take Agrimony and Motherworte, of eache a handfull; grinde them, and frie them in oulde hogges greaſe, or wth the gaule of an oxe, and make a plaſter, and laie yt toe warme.

For the Hemeroides.—Yf they flowe naturallie, as once in the monthe, or once a yeere, they muſt not be ſtopped, for as AUICEN ſaith, they deliver a man from the Sorpigo madnes, melancholie, epilepſie, the ſcab, leproſie, pleureſie, and inflamation of the lounges. But yf they flowe immoderately, Dropſies, paines of the lounges, and ſoundinges proceede.

Yf they flowe immoderatlie, purdge with *Mirabolans Chebuli* in decoctyon; the next daie open the vaine *Saphenæ*, I meane that which is owtwarde. But you are to Noate That by daie a woman ought to be lett bloude in the interiour

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teriour *Saphena;* afterwardes make a ſuffamigation wyth the decoction of Marigouldes, and herbe mullen ſod in white wine, or w^th^ the leaues of leekes ſod in white wine. Then to ſtopp the Hemeroides, Take the bloude that floweth from them, and burne yt vpon a Tile ſhare, and wyth a Cobweb mixe it, and laie yt one the parte greiued, for yt ſtoppethe them perfectlie well; or,

Expreſſe and drawe the Iuice of yarow wyth white wine, and lett the patientt drincke yt, eveninge and morninge; or applie a plaiſter made of the herbe and hony; or,

Applie the leaves of elder vppon the piles, beinge bruiſed; for yt healethe the piles wythin three applicacōns.

Againſt ſpettinge of bloude.—Take ſheppards purſe, and with wine drawe out the Iuice thereof, and giue twoe or three drachmes thereof, in three ounces of ſcabious water, or plantaine Water; or,

Take eggſhells, the inwarde ſkynne pulled of, Calcine them one a Cleere Tile-Share, and giue of this poulder the weight of a groate, in ſhepardes purſe water; or,

Take of *Bole Armonicke* and ſuger, of each Twoe drachmes; beate them to poulder, and giue a drachme at a time wyth ſcabyous Water.

For the falinge Sickenes.—Take of Hiſope, folfoote, of bothe the kindes of Hartwort, or Aſtrolochia, ſeethe theis togeather, and giue a draught of this decoction, and giue yt the patientt before hee fall, and hee ſhall not fall; or,

Shaue the hinder parte of his heade, and Chafe yt ſtronglie with *Caſtoretū* diſſolued in ſtronge Vinagre; or,

Take the harte of a Storcke, boyle yt in water, and giue him the broathe to drincke, and lett him eate the harte; or,

For Nyne daies ſpace, lett him drincke three ounces of the Iuice of S^te^ Iohns worke, morninge and eveninge, in Ale or beere, and yt will helpe.

An

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The poore Mans Talentt.

An excellentt medecine for a Tertian feauor.—Lett the patientt drincke one ounce or Twoe of the Iuice of dandelion, wormewoode, and plantine mixed, an hower before the fytt, for three or Fower tymes, and the feavor will Ceaſe, as yt is experienced; or,

The herbe diuells bytt, ſod in white wine, by a ſpecificall vertue Curethe all Tertians.

A medecine to applie to the Wriſtes.—Take Smalladge of the garden, the Toppes of redd Nettles, and Rue, of each alike; beate them togeather, with Baie ſalte, and applie them to the wriſte of the lefte Arme for Nyne howers ſpace, and yt drivethe awaie the Agewe.

To take awaie the ſhakinge in a Quartan Agewe.—Take *Caſtoreum Euphorbium*, pellitorie of Spaine, of eache one drach[m]e; pounde them, and mixe them with Oile, and putt all of them into a Redd Onion that is made hollowe, and roſt the onion in the embers, and preſſe owt the Iuice, and with it anoynt the ſpine of the backe, the Raynes, and ſhoulders, an hower before the fytt.

A plaſter againſt all Rheumes that diſtill from the heade to the eies and Teeth.—Take the poulder of the *Plibanum* and Maſticke, and with white wine, and the white of an egge, mixe them, and make a plaiſter for the Temples.

To trie wheather a Childe be deade in the Mothers Wombe or no.—Take vnſett leekes, and ſeethe them in water, and make a plaiſter, and applie yt to the womans Bellie, and preſentlie the Childe will move yf he be liveinge, otherwiſe not.

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MISCELLANEOUS PIECES

BY

THOMAS LODGE

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MISCELLANEOUS PIECES.

[From "The ſtraunge and wonderfull aduentures of Dō Simonides: by Barnabe Riche, gētilman. Imprinted at London by Robart Walley, dwellyng in Paules Churchyard. 1581." Sign. A iv.]

¶ Thomas Lodge Gentilman, in praiſe of the Auĉthours wooke.

WHere wanteth iudgement and aduiſed eye,
To noate or coate, the thyng that is amiſſe,
Good *Riche* a wiſeman hardly can denye,
But that your Bo ke by me ill mended is:
My hedde ſuche pleaſure can not brooke by gis
Whoſe long diſtreſſe hath laied his Muſe to reſt,
Or duld his Sprightes, or ſences at the left.

Some errours yet, if any ſuche there bee,
Your willyng mynde, maie quicklie them ſubdue,
For wiſemen winke, when often tymes thei ſee,
Yet fooles are blynde, when moſte thei ſeeme to vewe,
Of proude contempt this miſchief doeth enſue,
That he that ſcornes the fruite of honest toile,
From bace regard, hymſelf can ſcarce aſſoile.

The wiſest men, for that thei mortall were,
Did runne amiſſe, and kept not leuell ſtill,
Some wanton woorkes, ſome grauer ſtile did beare,

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Yet eche proceeded from the ſelf ſame quill:
Wee ought not thinke, that thoſe mens myndes were ill,
For ſure the vice, that thei did laye in ſight,
Was for to make it growe in more despight.

I leaue thee now, my Muſe, affordes no more,
A dolefull dumpe, pulles backe my pleaſaunt vaine,
Looke thou for praiſe, by men of learned lore,
Despiſe the ſkoffe, that growes from ſhuttle braine,
For me I honour thee for taking paine,
And wiſhe eche youth, that ſpendes his tyme amiſſe,
Would fixe his penne to write ſuche woorkes as this.

Vita miſero longa, fœlici breuis.

[From "The Spaniſh Maſquerado. By Robert Greene, M.A. Printed at London, by Roger Ward for Thomas Cadman. 1589." P. 4.]

Sonnet.

Le doux Babil de ma lire d'iuoire
Serra ton front d'un laurier verdiſant:
Dont a bon droit ie te voy iouiſſant,
(Mon doux ami) eterniſant ta gloire.
Ton nom (mon Greene) anime par mes vers
Abaiſſe l'œil de gens ſeditieux,
Tu de mortel es compagnon de Dieux:
N'eſt ce point grand loyer dans l'uniuers?

Ignoti nulla cupido.

Thomas Lodge.

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[From "The Writing Schoolemaster. By Peter Bales, 1. Ianu. 1590. Lond. by Thomas Orwin." P. 6.]

The cenſure of *Thomas Lodge* Gent: vpon the *Authors Booke.*

THere needes no Iuie, where the wine is good:
Nor queint diſcourſe, where iudgemēt leads the pen:
Nor forced praiſe, where Science ſpreads the ſaile:
Then gentle *Bales*, deſpiſe the ſcoffing brood;
Thy Booke hath paſt the eyes of learned men,
And ſhall ſupplie this Soyle with ſweete auaile.
Truth needes no foile, but triumphs in deſart:
A wanton flouriſh neuer dwells with Art.

O vita! miſero, longa; fœlici, breuis.

[From "Roſalynde—Euphues golden Legacie, by T. L. Gent. Lond. Printed by Abel Ieffes, 1592." P. 6.]

The Scedule annexed to Euphues *Teſtament, the tenour of his Legacie, the token of his Loue.*

THe vehemency of my ſicknes *(Philautus)* hath made mee doubtfull of life, yet muſt I die in counſailing thee like *Socrates*, becauſe I loue thee. Thou haſt ſons by *Camilla*, as I heare, who being yong in yeres haue green thoghts: & nobly born, haue great minds: bend thē in their youth like the willow, leaſt thou bewayle them in their age for their wilfulnes. I haue bequeathed them a *Golden*

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lagacie, becauſe I greatly loue thee. Let them read it as *Archelaus* did *Caſſender*, to profit by it: and in reading let them meditate: for I haue approued it the beſt methode. They ſhall find Loue anatomized by *Euphues*, with as liuely colours as in *Appelles* table: roſes to whip him when he is wantō, reaſons to with ſtand him when he is wilie. Here may they read that vertue is the King of labours, opinion the Miſtres of fooles: that vnitie is the pride of Nature, & contention the ouerthrow of Families: here is Elleborus bitter in taſte, but beneficial in triall. I haue nothing to ſende thee and *Camilla* but this counſel, that in ſtead of worldly goods, you leaue your ſons vertue and glorie: for better were they to bee partakers of your honours then lords of your mannors. I feele death that ſummoneth me to my graue, and my Soule deſirous of his God. Farewell *Philautus*, and let the tenor of my counſaile be applyed to thy childrens comfort.

Euphues dying to liue.

If any man find this ſcrowle, ſend it to Philautus in England.

[From "THE PHŒNIX NEST. Imprinted at London, by Iohn Iackſon. 1593." P. 49, &c.]

STriue no more,
Forſpoken ioyes to ſpring:
Since care hath clipt thy wing:
But ſtoope thoſe lampes before:
That nurſt thee vp at firſt, with friendly ſmiles,
And now through ſcornes thy truſt beguiles.

Pine away,
That pining you may pleaſe;
For death betides you eaſe:

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Oh ſweete and kinde decay;
To pine and die, whilſt Loue giues looking on,
And pines to ſee your pining mone.

Dying ioyes,
Your ſhrine is conſtant hart,
That glories in his ſmart:
Your Tropheis are annoyes,
And on your tombe, by Loue theſe lines are plaſte,
Loe heere they lie, whom ſcorne defaſte.

T. L. Gent.

OF ceaſles thoughts my mind hath fram'd his wings,
Wherewith he ſoares and climes aboue conceit,
And midſt his flight for endles ioy he ſings,
To ſpie thoſe double lampes, whoſe ſweete receit
Muſt be the heauen where as my ſoule ſhall reſt,
Though by their ſhine my bodie be depreſt.

Hir eies ſhrowd pitie, pietie, and pure,
Hir face ſhields Roſes, Lillies, and delight,
Hir hand hath powre, to conquere and allure,
Hir hart, holds honor, loue, remorce, and right,
Hir minde is fraught, with wiſdome, faith, and loue,
All what is hirs, is borrowed from aboue.

Then mount my minde, and feare no future fall,
Exceed conceit, for ſhe exceeds conceit:
Burne louely lamps, to whom my lookes are thrall,
My ſoule ſhall glorie in ſo ſweete receit,
Tho in your flames my corſe to cinders wend,
Yet am I proud to gaine a Phœnix end.

T. L. Gent.

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WHen Pirrha made hir miracle of ſtones,
The baſer ſort of flintie molde ſhe fram'd,
Whoſe courſe compact concealed all at once,
All what in nature could imperfect be,
So but imperfect perfect, was the ſhape,
And minde euen with the mettall did agree.

The finer formes of Diamonds ſhe made,
A peereles ſubſtance matchles for the molde,
Whence grew ſuch ſhapes that heauen his pure for-
To frame a minde agreeing to the forme. (ſook,

This by my proofe, I finde for certaine true,
For why my miſtres matchles in hir ſhape,
For bodie farre exceeds my baſe report,
For minde, no minde can craue more rare ſupplies,
And laſt I ſpie the Saphirs in hir eies,

T. L. Gent.

ALL day I weepe my wearie woes,
Then when that night approcheth neere,
And euery one his eies doth cloſe,
And paſſed paines no more appeere,
I change my cheere,

And in the weepings of mine eie,
Loue bathes his wings, and from my hart
Drawes fire his furie to ſupplie,
And on my bones doth whet his dart:
Oh bitter ſmart.

My ſighes within their clouds obſcure,
Would blinde mine eies, they might not ſee,
Thoſe cruell pleaſant lamps that lure:
My reaſon faine would ſet me free,
Which may not be.

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The dried ſtrawe will take the fire;
The trained brache will follow game:
The idle thought doth ſtill deſire:
Fond will is hardly brought in frame:
The more my blame.

Thus ſee I how the ſtormes doe growe,
And yet the paine I ſtill approoue:
I leaue my weale, I follow woe,
I ſee the rocke, yet nill remooue:
Oh flie me Loue:

Then midſt the ſtormes I ſhall preuent,
And by foreſight my troubles ceaſe:
And by my reaſon ſhun repent;
Thus ſhall I ioye, if Loue decreaſe:
And liue in peace.

T. L. Gent.

MIdſt laſting griefes, to haue but ſhort repoſe,
In little eaſe, to feede on loath'd ſuſpect,
Through deepe deſpite, aſſured loue to loſe,
In ſhew to like, in ſubſtance to neglect:

To laugh an howre, to weepe an age of woe,
From true miſhap to gather falſe delight,
To freeze in feare, in inward hart to glowe:
To read my loſſe within a ruthles ſight:

To ſeeke my weale, and wot not where it lies,
In hidden fraud, an open wrong to finde,
Of ancient thoughts, new fables to deuiſe,
Delightfull ſmiles, but yet a ſcornfull minde t

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Theſe are the meanes that murder my releeſe,
And end my doubtfull hope with certaine greeſe.

T. L. Gent.

OH woods vnto your walks my bodie hies,
To looſe the traitrous bonds of ticing Loue,
Where trees, where herbes, where flowres,
Their natiue moiſture powres,
From foorth their tender ſtalks to helpe mine eies,
Yet their vnited teares may nothing moue.

When I beheld the faire adorned tree,
Which lightnings force and winters frofts reſiſts,
Then Daphnes ill betide,
And Phebus lawles pride,
Enforce me ſay euen ſuch my ſorrowes be,
For ſelfe diſdaine in Phebes hart conſiſts.

If I behold the flowres by morning teares,
Looke louely ſweete, ah then forlorne I crie:
Sweete ſhowres for Memnon ſhed,
All flowres by you are fed:
Whereas my pitious plaint that ſtill appeares,
Yeelds vigor to hir ſcornes and makes me die.

When I regard the pretie greeffull burd,
With tearfull (yet delightfull) notes complaine,
I yeeld a tenor with my teares,
And whilſt hir muſicke wounds mine eares,
Alas ſay I, why nill my notes affoord
Such like remorce, who ſtill beweepe my paine.

When I behold vpon the leaueles bow,
The haples bird lament hir Loues depart,

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I drawe hir biding nigh,
And ſitting downe I ſigh,
And ſighing ſay alas, that birds auow
A ſetled faith, where Phebe ſcornes my ſmart.

Thus wearie in my walks, and woefull too,
I ſpend the day foreſpent with daily griefe:
Each obiect of diſtreſſe,
My ſorrow doth expreſſe:
I doate on that which doth my hart vndoe,
And honor hir that ſcornes to yeeld reliefe.

T. L. Gent.

ACcurſt be loue and they that truſt his train es
He taſtes the fruite, whilſt others toyle:
He brings the lampe, we lend the oyle:
He ſowes diſtres, we yeeld him ſoyle:
He wageth warre, we bide the ſoyle:

Accurſt be Loue, and thoſe that truſt his traines:
He laies the trap, we ſeeke the ſnare:
He threatneth death, we ſpeake him faire:
He coynes deceits, we foſter care:
He fauoreth pride, we count it rare.

Accurſt be Loue, and thoſe that truſt his traines,
He ſeemeth blinde, yet wounds with Art:
He vowes content, he paies with ſmart:
He ſweares reliefe, yet kils the hart:
He cals for truth, yet ſcornes deſart.
Accurſt be loue, and thoſe that truſt his traines,
Whoſe heauen, is hell; whoſe perfect ioyes, are paines.

T. L. Gent.

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THe fatall ſtarre that at my birthday ſhined,
Were it of Ioue, or Venus in hir brightnes,
All ſad effects, ſowre fruits of loue diuined,
In my Loues lightnes,

Light was my Loue, that all too light beleeued:
Heauens ruthe to dwell in ſaire alluring ſaces,
That loue, that hope, that damned, and repreeued,
To all diſgraces.

Loue that miſled, hope that deceiu'd my ſeeing:
Loue hope no more, mockt with deluding obiect:
Sight full of ſorow, that denies the being,
Vnto the ſubiect.

Soul leaue the ſeat, wher thoughts with endles ſwelling,
Change into teares and words of no perſuaſion:
Teares turne to tongs, and ſpend your tunes in telling,
Sorowes inuaſion.

Wonder vaine world at beauties proud refuſall:
Wonder in vaine at Loues vnkinde deniall,
Why Loue thus loftie is, that doth abuſe all:
And makes no triall.

Teares, words, and tunes, all ſignifie my ſadnes:
My ſpeechIes griefe, looke pale without diſſembling:
Sorow ſit mute, and tell thy torments madnes,
With true harts trembling.

And if pure vowes, or hands heau'd vp to heauen,
May moue the Gods to rue my wretched blindnes,
My plaints ſhall make my ioyes in meaſure euen,
With hir vnkindnes.

That ſhe whom my true hart hath found ſo cruell,
Mourning all mirthles may purſue the pleaſure,

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That ſcornes hir labors: poore in hir ioyes iewell,
And earthly treaſure.

T. L. Gent.

FAine to content, I bend my ſelfe to write,
But what to write, my minde can ſcarce conceiue:
Your radiant eies craue obiects of delight,
My hart no glad impreſſions can receiue:
To write of griefe, is but a tedious thing:
And wofull men, of woe muſt needly ſing.

To write the truce, the wars, the ſtrife, the peace,
That Loue once wrought in my diſtempred hart:
Were but to cauſe my woonted woes encreaſe,
And yeeld new life to my concealed ſmart:
Who tempts the eare with tedious lines of griefe,
That waits for ioy, complaines without reliefe.

To write what paines ſupplanteth others ioy,
For-thy is folly in the greateſt wit,
Who feeles, may beſt decipher the annoy,
Who knowes the griefe, but he that taſteth it?
Who writes of woe, muſt needes be woe begone,
And writing feele, and feeling write of mone.

To write the temper of my laſt deſire,
That likes me beſt, and appertains you moſt:
You are the Pharos whereto now retire,
My thoughts long wandring in a forren coaſt,
In you they liue, to other ioyes they die,
And liuing draw their foode from your faire eie.

Enforſt by Loue, and that effectuall fire,
That ſprings from you to quicken loiall harts:

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I write in part the prime of my deſire,
My faith, my feare, that ſprings from your deſarts;
My faith, whoſe firmnes neuer ſhunneth triall,
My feare, the dread and danger of deniall.

To write in briefe, a legend in a line,
My hart hath vow'd to draw his life from yours;
My lookes haue made a Sunne of your ſweete eine,
My ſoule doth drawe his eſſence from your powres:
And what I am, in fortune or in loue,
All thoſe haue ſworne, to ſerue for your behoue.

My ſences ſucke their comforts from your ſweete,
My inward minde, your outward faire admires;
My hope lies proſtrate at your pities feete,
My hart, lookes, ſoule, ſence, minde, and hope deſires;
Beleeſe, and fauour, in your louely ſight,
Els all will ceaſe to liue, and pen to write.

T. L. Gent.

FVll fraught with vnrecomptles ſweete,
Of your faire face that ſtole mine eie,
No gladſome day my lookes did greete,
Wherein I wiſht not willingly;
Mine eies were ſhut I might not ſee,
A Ladie of leſſe maieſtie.

What moſt I like, I neuer minde,
And ſo on you haue fixt my thoughts,
That others ſights doe make me blinde,
And what I ſee but you is noughts;
By vſe and cuſtome thus you ſee,
Another nature liues in mee.

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The more I looke, the more I loue,
The more I thinke, the more I thriue,
No obiect can my looke remoue,
No thought can better thoughts reuiue,
For what I ſee or thinke, I finde,
Exceedeth ſight or thought of minde.

Since then your lookes, haue ſtolne mine eies,
And eies content to nouriſh loue,
And loue doth make my thoughts ariſe,
And thoughts are firme, and will not moue,
Vouchſafe to knit by powre vnknowne,
Our eies, our loues, our thoughts in one.

T. L. Gent.

LIke deſart woods, with darkſome ſhades obſcured,
Where dredful beaſts, wher hateful horror raigneth
Such is my wounded hart whom ſorrow paineth.

The trees, are fatall ſhafts, to death inured,
That cruell Loue within my breaſt maintaineth,
To whet my griefe, when as my ſorrow waineth.

The gaſtly beaſts, my thoughts in cares aſſured,
Which wage me warre, whilſt hart no ſuccor gaineth,
With falſe ſuſpect, and feare that ſtill remaineth.

The horrors, burning ſighes by cares procured,
Which forth I ſend, whilſt weeping eie complaineth,
To coole the heate, the helples hart containeth.

But ſhafts, but cares, ſighes, horrors vnrecured,
Were nought eſteemde, if for theſe paines awarded,
My faithfull Loue by you might be rewarded.

T. L. Gent.

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FOr pittie pretie eies ſurceaſe,
To giue me warre, and graunt me peace,
Triumphant eies, why beare you Armes,
Againſt a hart that thinks no harmes.
A hart alreadie quite appalde,
A hart that yeelds, and is enthrald,
Kill Rebels prowdly that reſiſt,
Not thoſe that in true faith perſiſt.
And conquered ſerue your Deitie,
Will you alas commaund me die?
Then die I yours, and death my croſſe,
But vnto you pertains the loſſe.

T. L. Gent.

MY bonie Laſſe thine eie,
So ſlie,
Hath made me ſorrowe ſo:
Thy Crimſen cheekes my deere,
So cleere,
Haue ſo much wrought my woe.

Thy pleaſing ſmiles and grace,
Thy face,
Haue rauiſht ſo my ſprights;
That life is growne to nought,
Through thought,
Of Loue which me affrights.

For fancies flames of fire,
Aſpire,
Vnto ſuch furious powre:
As but the teares I ſhead,
Make dead,
The brands would me deuoure.

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I ſhould conſume to nought,
Through thought,
Of thy faire ſhining eie:
Thy cheekes, thy pleaſing ſmiles,
The wiles,
That forſt my hart to die.

Thy grace, thy face, the part,
Where art,
Stands gazing ſtill to ſee:
The wondrous gifts and powre,
Each howre,
That hath bewitched me.

T. L. Gent.

[From "ENGLANDS HELICON. At London, Printed by I. R. for *John Flasket* and are to be ſold in Paules Churchyard, at the ſigne of the Beare. 1600."]

[Sign. D. i, back.]

¶ *Olde* Damons *Paſtorall.*

FRom Fortunes frownes and change remou'd,
wend ſilly Flocks in bleſſed ſeeding:
None of *Damon* more belou'd,
feede gentle Lambs while I ſit reading.

Careleſſe vvorldlings, outrage quelleth
all the pride and pompe of Cittie:

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But true peace with Sheepheards dwelleth,
(Sheepheards who delight in pittie.)
Whether grace of heauen betideth,
on our humble minds ſuch pleaſure:
Perfect peace with Swaines abideth,
loue and faith is Sheepheards treaſure.
On the lower Plaines the thunder
little thriues, and nought preuaileth:
Yet in Citties breedeth wonder,
and the higheſt hills aſſaileth.

Enuie of a forraigne Tyrant
threatneth Kings. not Sheepheards humble:
Age makes ſilly Swaines delirant,
thirſt of rule garres great men ſtumble.
What to other ſeemeth ſorrie,
abiect ſtate and humble biding:
Is our ioy and Country glorie,
higheſt ſtates haue worſe betiding.
Golden cups doo harbour poyſon,
and the greateſt pompe, diſſembling:
Court of ſeaſoned words hath foyſon,
treaſon haunts in moſt aſſembling.

Homely breaſts doo harbour quiet,
little ſeare, and mickle ſolace:
States ſuſpect their bed and diet,
ſeare and craft doo haunt the Pallace.
Little would I, little want I,
where the mind and ſtore agreeth.
Smalleſt comfort is not ſcantie,
leaſt he longs that little ſeeth.
Time hath beene that I haue longed,
fooliſh I, to like of follie:
To conuerſe where honour thronged,
to my pleaſures linked wholy.

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Now I ſee, and ſeeing ſorrow
that the day conſum'd, returnes not:
Who dare truſt vpon to morrow,
when nor time, nor life ſoiournes not?

FINIS. *Thom. Lodge.*

[Sign. E. i.]

¶ *The Barginet of* Antimachus.

IN pride of youth, in midſt of May,
When birds with many a merry Lay,
ſalute the Sunnes vp-riſing:
I ſate me downe faſt by a Spring,
And while theſe merry Chaunters ſing,
I ſell vpon ſurmizing.
Amidſt my doubt and minds debate,
Of change of time, of vvorlds eſtate,
I ſpyed a boy attired
In ſiluer plumes, yet naked quite,
Saue pretty feathers fit for flight,
wherewith he ſtill aſpired.
A bowe he bare to worke mens wrack,
A little Quiuer at his back,
with many arrowes filled:
And in his ſoft and pretty hand,
He held a liuely burning brand,
where-with he Louers killed.
Faſt by his ſide, in rich aray,
There ſate a louely Lady gay,
his mother as I gueſſed:

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That ſet the Lad vpon her knee,
And trimd his bowe, and taught him flee,
and mickle Loue profeſſed.
Oft from her lap at ſundry ſtoures,
He leapt, and gathered Sommer flowres,
both Violets and Roſes:
But ſee the chaunce that followed faſt,
As he the pompe of prime dooth waſt,
before that he ſuppoſes:
A Bee that harbour'd hard thereby,
Did ſting his hand, and made him crye
Oh Mother, I am wounded:
Faire *Venus* that beheld her Sonne,
Cryed out alas, I am vndone,
and there-vpon ſhe ſwounded.
My little Lad the Goddeſſe ſayd,
Who hath my *Cupid* ſo diſmayd?
he aunſwered: Gentle Mother
The hony-worker in the Hiue,
My greeſe and miſchiefe dooth contriue,
alas it is none other.
Shee kiſt the Lad: Now marke the chaunce,
And ſtraite ſhe fell into a traunce,
and crying, thus concluded:
Ah wanton boy, like to the Bee,
Thou with a kiſſe haſt wounded me,
and hapleſſe Loue included.
A little Bee dooth thee affright,
But ah, my wounds are full of ſpright,
and cannot be recured:
The boy that kiſt his Mothers paine,
Gan ſmile, and kiſt her whole againe,
and made her hope aſſured.
She ſuckt the wound, and ſwag'd the ſting,
And little Loue ycurde did ſing,
then let no Louer ſorrow:

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To day though greefe attaint his hart,
Let him with courage bide the fmart,
amends will come to morrow.

FINIS. *Thom. Lodge.*

[From "The Famovs and Memorable Workes of Ioſephvs, a man of mvch honovr and learning among the Iewes. Faithfully tranſlated out of the Latin, and French, by *Tho. Lodge* Doctor in Phyſicke. Bernardus Epiſtola ad Suggerium. *Tunc recentia iucundius bona clareſcunt, cum fuerint malis comparata prioribus.* Printed at the charges of *G. Biſhop*, *S. Waterſon*, *P. Short*, and *Tho. Adams.* 1602."]

TO THE RIGHT HONOVRABLE FATHER OF ARTS AND ARMES CHARLES LORD HOVVARD, BARON OF EFFINGHAM, Earle of Nottingham, High Conſtable of the Caſtle and Forreſt of Windſore, *Lord chiefe Iuſtice in Eyre of England, Gouernour and* Captaine generall of all her Maieſties maritime Forts and Caſtles, High Admirall of England and Ireland, Lieutenant of Suſſex and Surrey, Knight of the moſt noble order of the Garter, and one of her Maieſties moſt honourable priuie councell.

RIght Honourable, there is a ſaying in *Zenophon* moſt worthie the citing and inſight, that matters of worth and conſequence are both to be committed and commended to their truſt and protection, who know the waight and value thereof, and both can and will defend the ſame by authoritie and reaſon: For this cauſe and vpon this ground,

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I haue choſen your Honour out for a moſt noble patron of this moſt famous and accompliſhed Historie of the Iewes, which (for dignitie and antiquitie of the ſubiect, the elegancie and puritie of the ſtile, the choice proprietie and copie of words, the grauitie and varietie of ſentences, the alterations and memorable euents; and lastly for the birth and dignitie of the Author) requireth a ſpirit of no leſſe wiſedome, courage, and nobilitie then your ſelfe, who haue power to defend, and knowledge to diſcerne the worth thereof. Vouchſafe therefore to leuell the eie of your esteeme vpon the Center of this happy Historie; and as *Themiſtocles* was animated to noble actions by beholding *Miltiades* Trophies, and *Alexander* in ſeeing *Achilles* tombe, did grieuouſly ſigh with an honourable emulation: ſo let the zeale, magnanimitie, and admirable conſtancie which euerie where affronteth you in this booke (and rauiſheth the best minde from the boundleſſe troubles of this world, and draweth them into the contemplation of true perfection) ſo ſettle your honourable loue and affection to emulate the ſame, that as for glorie in armes; ſo for preſeruing and protecting artes, you may outstrip your competitors, and amaſſe to curious expectation. And in mine opinion the time challengeth no leſse at your hands: for as your tranſcendent dignitie and courage hath returned vs a happy haruest in our expected and long poſſeſsed peace, as by your ſecond care and diligence next vnder her ſacred Maieſtie we all reape the fruit and felicitie of bleſsed abundance; ſo by your example in reading and reſpecting both learning and the learned, you ſhall pull downe that *Babel*, which confuſed ignorance hath raiſed to ouerreach induſtrie; yea you ſhall strengthen the weakned abilitie of learning which (alas the while) is now adaies like a commoditie without requeſt ſcarce ſaleable by the hands of a cunning broker, nothing is more worth money, and leſse in request: onely the worlds blinde creatures (as S. *Ierom* tearmeth them) the vnlettered, take delight in their errors, whoſe writings (as

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Plutarch ſpeaketh of *Ariſtophanes* poems) are written for no moderate mans pleaſure. Let therefore your vpright eſtimation of this worke (most noble Earle) awaken the dead deuotion of ſuch as contemne Artes, and let no ſuch corrupt drones (as make ſale of ſinfull thoughts for good merchandiſe) buz about the hiue of true ſcience: But as Emperors, Kings, and Princes haue euer in their Greeke, Italian, and French with a reſpectiue acceptance, and bountifull hand entertained this Historie; ſo let this tranſlation of *Ioſephus* which courteth you now in Engliſh, be accepted at your hands, and countenanced by your honour, for whoſe vnconfined felicitie both I and other of my name haue euer praied, and will neuer ceaſe to study.

Your Honors vnfainedly deuoted,

THOMAS LODGE.

TO THE COVRTEOVS READER

As touching the vſe and abuſe of Hiſtorie.

IF Hiſtorie were as eaſily conceited and made vſe of, as (according to *Baldus*) it hath true proportion and documents for the gouernment of mans life, I ſhould hold it no ſinne ſo precifely to preſcribe a limitation and bound, to ſuch as ſhould enter the Liſt, and conſult with example. For what more pleaſing to our ſelues, or profitable for ſocieties could euer befall vs, then in this theatre of mans life, (wherein Hiſtorie affordeth all ſorts of actors) to ſit and learne preuention by other mens perils, and to grow amplie wiſe by forraine wreckes; al which being traduced to our priuate vſes; we may either as partners in what we haue paſt, or obſeruers of future caſualties, by prefedent euents, tie ages

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to our memories: and preuent our eſcapes, by ſuruew of other mens repentance, briefly beget experience by ſight, or foreſight of worldly caſualties, and forme a mirror of forepaſſed errors; to foreiudge our future calamities. But for that it behoueth vs to enter this worldly Academie, the more prepared, the more that Hiſtorie is fraught and fulfilled with plentiful fruite, and whereas the difficultie and difference is a like, to yeeld an vpright verdict both of a mans owne, and other mens life, neither may any man rightly examine another (how wiſe ſo euer he be) except in equall ballance he weigh his own imperfections; it muſt neceſſarily follow on both ſides, that with the more wiſedome, and the greater obſeruation wee ought to entertaine Hiſtorie, leaſt our mind like the wind ſhould wander vncertainely, and our deuotion ſhould preuent our reſolution; our eſteeme our knowledge. For as in an ample and well furniſhed and affluent banquet, although ſome things, (and they to few men) ſeeme pleaſant, otherſome to other are without taſte and ſeeme tart, and euerie one iudgeth his meate not by proofe, but by the pallate; yet notwithſtanding there is a certaine mean, which either natures ordinarie, or the defined kind of nutriment (being ſimple and incorrupt) hath faſhioned and fixed for moſt apteſt for the body; from which whoſoeuer varieth, or either beyond meaſure, or without iudgment, followeth his fooliſh appetite, and glutting himſelfe beyond diſcretion, reapeth more in commoditie then pleaſure by theſe pleaſures: So in the diuerſitie of mans life, although a thouſand formes, a thouſand ſimilitudes bee offered, and that euerie man faſhioneth other mens manners to his mind, yet is their but one true path that vertue walketh in, which whoſoeuer tracketh with iudgement, doth truly know the vſe of life; whereas they that ſit in a plentifull banquet, in affecting all things, can make vſe of nothing. Now how many are there, I pray you, that in reſpect either of their owne, or other mens acts & words (according to the rule of vertue) can be more choiſe

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in iudging minds, as meats, and that in this matter ſeemeth not ſufficiently inſtructed? wherein I wonder that men eſpie not their errors, whereas they imagine that Hiſtorie is the inſtructor of ſuch as read the ſame, whereas it onely yeeldeth matter of inſtruction, euen as the banquet miniſtreth meat according to euerie mans affection. Some therefore are ſeduced with the ſweetnes of the ſtile, and in ſeeking their pleaſure, loſe their profit; who reape no other fruit of Hiſtorie, then to beguile time, and beget officious idlenes, laughing away houres, and nouriſh repent: others in reading glorie, hunt it in a ſhadow, where if they could make vſe of it in proportion, they could not fall to repent it. And whereas no man can aſpire to true glorie without true vertue, neither no wiſe man will hope further, yet ſee we many men, that becauſe they haue read many excellent works, will be Capricious and pretend wiſedome; reſembling thoſe tragedians, who will after they haue diſcharged themſelues of their parts, and apparrell wherein they counterfaited the Emperour, yet retaine his royall and princely manners: Some triuiall and light witted, that make an Eclipſe of a ſhadow, make more of the embleme, then the worke; the habit then the Doctor: So admirable effects worketh hiſtory in mens mind. Now whereas it is the moſt exact and chiefeſt intent of hiſtorie to awaken mans idlenes, and arme them againſt caſualties, and the whole bent of example hath no other iſſue, it falleth out thorow mens ſecuritie (who ſuppoſe that their neighbours perils concerneth them not) that whatſoeuer is of note, is ouerſlipt with a deafe and ſleeping iudgement, and things that memorie ſhould beſt loue, are loſt in her. To conclude, there are ſome that will haue euerie mans ſhooe fitted on their owne laſt, & tie all mens pens to their own pleaſures. For which cauſe partly by reaſon of this ſecret, partly thorow this ill ordered, confuſed, and raſh method of reading, as of corrupt humours, ſo is there growen a certaine Καχεξία of iudgement and reſolution: and as in intemperate bodies, meat yeeldeth verie

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little profit; ſo reape they no fruit or benefit by their reading. By this good reader thou maiſt eaſily conceiue, how a hiſtorie ought to be read: how mens liues ought in them ſelues be examined: finally how equal a proportiō is required in both. And truly in my opinion the chiefeſt ground of this difficultie, is the peruerſnes of our iudgements, which is the cauſe we the rather reſpect our own inclinations what they are, then the true life and force of example. Furthermore this is no leſſe miſerie then the former, that ſuch as write ſet downe ſuch things as are acted, not onely for their profit ſake, but to feed their owne humours: and like to certaine Architects (by interpoſing their iudgements) doe vainely praiſe ſome things, ſuppoſing that our imitation ſhould be tied to their pleaſure; where if they performed what they ought to do, the reader ſhould incounter with no ſuch diſtractions: but now in like manner as Cookes who rather expect their maſters pleaſurable taſte, then his profit; would God the Hiſtoriographer did not affect flatterie. It therefore appeareth that in two ſorts (firſt in our owne iudgement; and next to the preiudice of thoſe that write) we are circumuented; in that they ſet not downe ſuch euents as paſſe, in their owne nature and as they are. For he that writeth an Hiſtorie is the interpretor of thoſe things that are paſt, whoſe iudgement being depraued, it fareth with him as with the pureſt & moſt richeſt wine, which waxeth muſtie by reaſon of that veſſel wherein it is incloſed, or is by ſophiſtication corrupted, which is the greateſt folly, & moſt intolerable deceit that may befal men. They therfore, who negligētly vndertake a hiſtoriy, (or ſuppoſe that life were to be paſt raſhly, and without an exact obſeruance of all offices) are no leſſe deceiued then certaine countrey peſants in the laſt troubles of France (of whoſe folly I drewe ſome example) who attempting and entring vpon a citie not farre off from them, & lighting into an Apothecaries ſhop furniſhed with all kind of drugs and dainties, and being allured by the pleaſure, odors and delight of the confections they

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taſted; and ſuppoſing all to be of the ſame kind, deuoured, taſted, and ſwallowed downe euery thing: whereupon ſome fell ſicke of feauers, ſome grew phrenſie, and manie loſt their liues to pleaſe their appetites, at leaſtwiſe he that ſcaped beſt, gaue occaſion of laughter to the lookers on. For as life, ſo Hiſtorie (the image of life) is fraught with pleaſure, and diſpleaſure; and onely in the vſe of life, the wiſedome of life conſiſteth. Farewell, vſe this, and my ſelfe as two twinnes borne for thy profit.

Thine *Thomas Lodge.*

[From "The Lamentable and Tragicall Hiſtorie of the VVars and vtter rvine of the Iewes. Compriſed in ſeuen Bookes by *Flauius Ioſephus*, ths Sonne of *Matthias*. And newly tranſlated out of the Latin, and French into Engliſh by *Tho. Lodge*, D.M.P. Printed at London on Bread-ſtreet hill, at the ſigne of the Starre. 1602." P. 555.]

TO THE RIGHT WORSHIPFVL HIS

esteemed friend M. Anthony Palmer *Eſquier.*

SIR, my affection that had rather be an actor then an orator, doe well then ſpeake well, hath pickt you out to be the patron of this tragicall hiſtorie of the wars of the Iewes. The reaſons that draue me herevnto, are neither the expectance of worldlie benefits, nor the fruitleſſe vp-ſhot of oſtentation, but your virtue (which is not beloued reſpectiuelie but onely for it ſelfe) hath created this good conceit in me, which (if you ſo pleaſe) your acceptance may

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continue. Now ſince as the Philoſopher ſuppoſeth it is an action worthy a good man, to do good vnto his friend; ſo is it no leſſe commendable to accept an office of kindnes from a friend. For by giuing we bewray our well wiſhing; and by receiuing, we proportion and continue frendſhip: vpon this ground I praie you build the good entertainment of my preſent, and nouriſh this good cuſtome in me (which was vſuall both amongſt Grecians and Latins) I meane my tranſlation, which if it pleaſe you, I haue my wiſh. As for my maligners, I expect no worſe from them then *Iaſon* the *Thaſsalian*, who being aſſailed and wounded by an enemie (who had an intent to kill him) had an impoſtumation opened that ſaued his life: their ſtabbe and ſtroke of diſgrace ſhall cure and heale the hidden and neglected infirmities of my minde, and notwithſtanding I ſhall both *Genio & ingenio* liue to loue you, and lament their want of charitie. Thus heartelie commending me, I haſtilie take my leaue, being tied prentize of late to other mens importunities.

Your louing Friend,
Tho. Lodge.

[From Birch MSS., Vol. V. (Add. MSS., No. 4164), No. 52, Britiſh Muſeum.]

Dr Lodge to Sr Tho. Edmondes,

Ambr at the Court of France.

17 January 1610.

RIGHT HONBL.,

ALtho' I am reſolved, that your approved Judgement is ſuch, that you reſpect not men as they comply, but as they love & deſerve; yet becauſe it is a received Opinion

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in this World, that the beſt Means of entertaining great Men's favour is by writing; & they are eſteemed unworthy hōnble reſpect, that neglect to entertain it with officious Letters, I have thought good in theſe few Lines to acknowledge my Love & Duty, to your Honour, by whoſe means I have not only repoſſeſs'd my Country, but my peace & Quietneſs in the ſame. To you I aſcribe all my good fortunes, & in way of gratuity ſacrifice all my unfeigned ſervice, being addreſſed to exemplify it, whenſoever you ſhall command. Now find I your Worthineſs even in your abſence, becauſe your Honour ſo nobly prevented my danger by your prudence at your being here, that whilſt I live, I am bound to reverence & ſerve you.

I have no news to entertain your Honour with ſince this place is but barren in offering ſignal Occurrences: & to let you know, that Oliver the phyſician is dead, and Coryat the Fool's Book is upon the preſs is but trivial & unworthy your Ears.

When Seneca ſpeaketh good Engliſh, as I hope he thereby ſhall, I will ſend him over into France to attend your Honour: His News will beſt content you, who is repleniſhed with all morta Wiſdom.

I am afraid to be too tedious, & therefore will cancell up theſe compliments with both mine own & my Wife's humble Commendations to your Honour & my worthy Lady; praying God continually, that he will bleſs & enable you both in this Life, & hereafter crown you with Eternity.

Your Honour's ever bounden,
Thomas Lodge.

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[From "THE WORKES, both Morall and Natural, of LVCIVS ANNÆVS SENECA. *Tranſlated by T. Lodge, D: of Phis: London Printed by William Stansby.*" [Colophon.] LONDON, Printed by WILLIAM STANSBY. Anno Domini, 1614.]

ILLVSTRISSIMO HEROI, AC DOMINO SVO OBSERVANDISSIMO, D. THOMÆ EGERTONO, DOMINO DE ELLISMERE, SVMMO ANGLIAE CANCELLARIO, MAIESTATIS REGIAE à Secretioribus Concilijs omni virtutum genere ac Doctrina Clariſſimo, Almæ Academiæ OXONIENSIS Cancellario, bonorumq; ſtudiorum omnium *Mæcenati præſtantiſsimo,* THOMAS LODGE Doctor Medicus, *Salutem.*

CVi potius liber iſte dicari velit, vel ego debeam dedicare quam Honori tuo (vir omnibus nominibus Honorande) deliberanti diu & multum cogitanti, plane non occurrebat. Etenim cum Philoſophia ipſa inculta prorſus ſit, & ab omnibus neglecta fere, tum ſi à pleriſq; vt horrida conſpuatur, non eſt ſane mirandum: Quo magis veteri quidem debet, ne temere cuivis ſeſe offerat, ne forte in eos incidiſſe videatur, qui cuticulam curantes ipſi, nihil admirantur vltra cutem; quorum oculis nihil placet, niſi quod externa ſpecie, & lineamentorum harmonia ſe commendet; quorum aures omnia reſpuunt, niſi quæ cum voluptate quadam iufluunt: quod ſi contingat, quomodo non contemptui apud omnes eſſet liber is, qui apud eum ipſum quem patronum ſibi delegit potiſsimum, ſordeſcat? Quod ſi ioculare quiddam

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& molliuſculum in publicum proferendum ſtatuerem, quod voluptate neſcio qua, mentes hominum titillaret tantum,

Introrſum turpe & ſpecioſum pelle decora,

(Vt inquit Poeta) non deeſſet hercle, qui

Fautor vtroq, meum laudar et pollice ludum,

Nec certe

——————— Nauibus atq,

Quadrigis peterem.———————

Mihi patronum aliquem

Quoi donem lepidum nouum libellum.

Opprimerer eorum multitudine credo, qui occurrerent mihi nænijs hiſce patrocinaturi: Cum autem res ſerias tantum tractet author hic noſter, idq; ſerio; quæ tantum ijs arrident, quibus leuiora illa arrident minus; tum eos qui ſubtiliori quodam oculo, & mentis acie, venuſtatem Philoſophiæ illam intueri poſſunt, (quæ ſi corporeis oculis cerneretur, mirabiles amores excitaret ſui) neſcio quod fatum contraxit in compendium. Et certe quamuis eorum numerus tantus eſſet atq; talis, quorum in ſinum hic noſter poſſet tuto Conuolare, vt delectus ipſe delectum fere tolleret, neſcio tamen an cuiquam ex omnibus deberi ſe magis agnoſceret, quàm Honori tuo, qui cum in eam opinionem iam diu veneris, vt inter prudentiſsimos, & virtute quam maxime excultos, principatum quendam tenere videaris; tum etiam ita ad certam authoris huius normam vitam direxiſſe, & momenta officiorum ea perpendiſſe videris omnia, quæ ab ipſo in ſapiente requiruntur; vt ſi in eadem tempora incidiſſes, ille ne præcepta ad exemplum tuum, an tu vitam ad ipſius præcepta conformâris, eſſet vehementer dubitandum. Qua de cauſa quidem, in ſpem maximam venit, aditum ipſi apud te patere; quôd ea afferat potiſsimum, quæ ſi tibi placeant, (quod non deſperat) nemini quidem à tuæ vitæ ratione non alieniſsimo, poterint diſplicere.

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Quid quod & eum ſibi Patronum deligendum cenſet, qui ipſa authoritate poſsit eam ab aliorum iniurijs vindicare! quod cum ita ſit, nullius quidem iniurijs in eo locus erit, quamdiu totus ipſi apud te fuerit, cuius potentia, & authoritas, cum ſit maxima, talem tamen intuemur, vt maiorem indies & auctiorem fieri velimus omnes, qui videmus.

Inter *Ajacem*, & *Vlyſſem*, litem nonnullam apud Poetas legimus interiectam de *Achillis* armatura quondam, vter indueretur ipſa; de facto non diſputo. Poetarum mens ea fuit, vt cum prudentia polleret alter & concilio; lacertis alter atq; robore; apud quem tandem armorum eorum ius reſideret, eumne qui prudentiſsime ijs vti poſſet, an qui robuſtiſsime eluceret: quod ſi ex iure manu conſertum vocaret authoritas ſapientiam, & ſapientia authoritatem, ad quem tandem *Senecæ* noſtri patrocinium æquius pertineret, haud eſſet difficile quidem ad iudicandum. Tu vero vir Honorande cum tanta ſis ſapientia, vt ab authoritate quantumuis maxima vinci non poſsit, & authoritatem tantam nactus es, vt ne ſapientiæ tuæ quamuis eximiæ & illuſtri velit loco cedere, facilè controuerſiam hanc omnem dirimes; in quo cum vtræq; ſummæ de paritate contendant ad quem patronum potius accurret, quam ad te, qui & propter ſapientiam ſingularem optimè conſultum voles libro non inſipientiſsimo, & propter egregiam authoritatem effectum dabis, libro malè ne conſulatur (dico confidenter) egregio.

Ad me vero quod attinet (Illuſtriſsime Mœcen.) cum multa alia perpulerint, vt te potiſsimum ſeligerem ſub cuius nomine prodeat hic labor in *Seneca* transferendo meus, tumiſta inprimis quæ dicturus ſum. Nempe vt at ſenem ille de ſenectute ſenex, & amiciſsimus, ſcripſit ad amicum de amicitia, ita & ego (illud fileo quod quam vellem vt poſſem attexere) Philoſophiæ libros hos (quam ſapientiam dixere veteres) ad te ſapientiſsimum & Philoſophorum Oxonij ſtudentium omnium Patronum primarium inprimis ſtatui dedicandum. Quo quidem in loco non poſſum illius non meminiſſe, (quod prætermitti ſine ſcelere nefario non poteſt) quodq; grauiſsimi

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eſt inſtar argumenti, cur tibi vel ſoli, vel certe potiſsimum omnium noſtrûm qui Oxonienſes audimus in gratæ mentis teſtimonium, labores & ſtudia inſeruiant; quòd per te effectum eſt fere, vt ſtudijs noſtris ibi locus ſit, vbi cum flotuere maxime, tum maxime eiecta inde voluiſſent ij, qui minime debuiſſent: per te vero iam effectum id videmus, vt qui fontes illos limpidiſsimos conturbarunt, quo minus hauſtus inde puriores eſſent, iam tandem aduerſum Muſarum Alumnos vtcumque coaxant fortaſſe, tantum tamen coaxare poſsint. De hoc autem ni grati ſimus omnes, omnium erimus ingratiſsimi. Quin quod magis me ipſum ſpectat, illud Cardinale quiddam eſt, quod cum beneuolentiæ erga me tue veſtigia ſemper vidi non leuiter impreſſa, mihi nunquam ſatisfacio ipſi, priuſquam tibi (non dicam ſatisfaciam de animo erga me tuo) at agnoſcam certe quantis nominibus obſtrictum me & obæratum ſentiam: quin attexo, ideo tibi lubens dico, quod cum mihi beneuolus ſemper extiteris, tunc etiam & ab ijs qui ex me emanârunt vtcumque, animo eſſe non poteris alieno.

Hac ſpe fretus (Honorande *Mæcenas*) hoſce meos labores, quales, quales tibi trado in manus, quos æqui ſi conſulas, conditione haudquaquam iniqua ſuſceptos exiſtimauero: Deumque rogabo Opt. Max. vt tam diu nobis te conſeruatum volet, quam-diu te virtutum tuarum minime pœnitebit.

Dignitatis tuæ,

Obſeruantiſſ.

THO. LODG. *D.M.P.*

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REVERENDISSIMIS DOCTORIBVS, CÆTERISQVE IN STADIO LITERARIO OPTIME *EXCERCITATIS LECTORIBVS.*

THO. LODGE D. Medicus Phiſicus. Salutem.

CVm nulli magis opprobrijs alios conſcindunt, & lacerant maledictis, quam ij qui in opprobrium ipſi ſacillime incurrunt; tum plerumq́ id euenit, vt exilis cuiuſdam ingenij ipſi ſibi conſcij, nihil ſapere videri ſe credant aliis, niſi plane deſipere ſe probent; dum ea carpunt omnino, quæ non Capiunt. Ex quo euenit, vt nihil egregium ita & excellens in publicum emanarit vnquam, in quod dentes iſti mordaces non impegerint. A quo hominum genere cum ego me facile vindicare neſciam, apud vos (Viri Doctores doctoreſq́ preſtantiſſimi, politioris literaturæ alumnos, qui quales erga vos ipſi velitis alios eſſe, tales eſtis erga omnes) præfatione vti nonnulla haud abſonum fore exiſtimaui, vt rationem conſilij de *Seneca* in noſtrum ſermonem tranſmittendo mei, vobis explicem.

Video autem multis id diſplicere quidem, idq́ vehementer, quod authores ita Latini transferantur, & in ſermonem noſtrum migrent Anglicum: cum multa alia tum illud inculcantes, iniuriam literis inſignem inuebi, quod ea quæ literatorum deberent eſſe propria, nunc denuo proſtituantur & omnibus contrectandā prouulgentur: Qui cum id agunt quid aliud agunt, quam vt noſtri ad vnum omnes, a virtutum ſcientia vt profani quidam arceantur, velut a *Diane* ſacris? De quibus illud eſt Calimachi ἐκας ἐκας ὅσις ἀλιτθ. Hi dum a ſe ſcientias omnes velut a Chaldæis dies poſtulari volunt, quid aliud agunt quam quæ ipſi vident vt cæteris omnibus inuideant? Quæ ſi mens eorum fuiſſet qui iſta primo literis

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mandauerunt, quomodo tandem egregia illa ingenij eorum monumenta ad noſtra hæc tempora permanare potuiſſent? Nec vero nios ille priſcis inoleuit, vt cogitata illa ſua præclara cæteris inuiderent, qui per ſe minus acie valerent & ingenio, & ex omnibus certe vix paucos reperias qui vel Græci Latine, vel Romani Græce ſcripſerint, quo minus ſuis innoteſcerent ea quæ libri ſui præclara continerent: ex quo effectum, id eſt vt quantum bruta intellectu cæteri, tantum ipſi ingenio cæteros anteceſſerint. Neq; vero non laudare poſſum Sapientiſsimum illum apud Iaertium, qui cum de tribus Diis ageret gratias, quod homo eſſet natus, non brutum; quod vir, non fœmina, tertium id erat quod Athenienſis eſſet, non Barbarus; non quod ſolus inter eos ſapere viſus eſt, ſed quod ex infinitis vnus eſſet, qui non nihil ſapere didiciſſet: Et recte ad Amicum ſcribens *M. Tullius* monet, vt vbiuis eſſe malit, quam vbi ſit, propterea quod multo rectius illic viuendum ſit vbi aliquo numeroſiet, quam illic vbi ſolus ſapere videatur. Et ſane ſi æqui rerum æstimatores velimus eſſe, facile quidem inueniemus excultiores multo noſtros, & limatiores quam antea extitiſſe, ex quo doctrina illa veterum, & hiſtoria Romanorum vernacula ipſos alloquente lingua perpoliri cæperunt. Quo in curriculo labores mei cum non nihil deſudarint, tum facti mei tamdiu me non pænitebit, quamdiu publicæ vtilitati & honori patriæ inſeruire intellexero: & quanquam omnes reclamantes videro Comici, tamen illo me facile conſolabor & recreabo, quod nihil in animo magis habeam, quam vt pluribus proſim.

Quin illud fortaſſe non recte quod παράδοξα occurrunt Senecæ nonnulla, quæ celari multo poſſunt honeſtius, quam in apricum protrudi, lucem non ferentia; & male locatā operam eam omnemclamabunt omnes, quæ in re non bona. Habet etiam ἐνδοξότατα quā plurima, quæ ſi recte ediſcantur nihil illa nocebunt: quanquam quid egi? Aut in quo euigilauere curæ & cogitationes meæ, niſi vt lectorem pro virili præmonerem, & ad ſcopulos eos digitum intenderem, ad quos ſi adhæſerit fortaſſe, naufragium illico facturus ſit?

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Nec vero defuerint ij, qui id vitio mihi vertendum ſenſerint, quod in omnibus non verbum verbo reſpondeat, quin infidus interpres ſit ille neceſſe eſt, & vbi fide est opus vel maxime, fideliam adhibebit, qui ita interpretem agere edidiſcit. Quin ille rectiſsime

Non verbum verbo curabit reddere fidus
Interpres——————————

Ne poterit quidem; quod tum eores deducetur, vt dum in verbis ſe torquebit nimis, ſenſus interim elabatur omnis. Quis autem ita inſcius erit, vt illud non intelligat in omni ſermone, idiomata loquendi quædam apparere, & flores elegantiarum, quæ ſi verbis alienis efferantur, illico pro ridiculis habeantur? Longum eſſet huc omnia conuertere quæ ſalſiſsime a Latinis dicta, a noſtris enuntiata verbis ijſdem, appareant inſulſa. Quo facilius adducor, vt eius omnia ſic interpreter, vt quæ proprijs verbis enuntiari non poſſunt, enuntientur quibus poſſunt aptiſsimis: Hic ego, ſi reprehenſionem incurro iuſtam, exemplo me conſolabor eorum, qui cum in hoc genere palmam ferant, crimen commune mecum ſuſtinebunt, nec noſtrorū ſolum, ſed & eorum etiam omnium qui in Hiſpania, Gallia, Italia communem mecum in eo genere nauarunt operam. Agnoſco vero libentiſsime errata huc irrepſiſſe nonnulla, quæ vt homini cuiuis in ſummo otio non vigilantiſsimo, facile poſſunt obrepere quædam, ita ſi mihi in hoc opere frequentiora viſum eſt quã erat æquum, facile ignoſcet, qui rem ipſam vt acciderit cognoſcet prius. Cum enim primo ſtatuerem ita in hoc opere meam operam poſuiſſe, vt nequid per incuriam elapſum mihi viderit poſsit, in medio operis a me ſuſcepti neſcio quomodo in medium rerum omnium certamen incidi; Præterquã enim illud quod fratre chariſsimo pientiſsimoq́ eſſem orbatus, ita vt ſtudijs nullis in me locus eſſe relictus, quem dolor vniuerſum occuparat, accidebat id etiam, vt turbis ijs forenſibus, & moleſtijs vndiq́ circumfrementibus opprimerer

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ita, vt dum illius omnia (iam cum beatis illis incolis agente æuum) cõponere ſtudeo, ne ſubciſiuas horas certe mihi relinquo vllas, quibus huic operi iam inchoato ſupremam manũ imponam.

Interim iſta dum aguntur annus fere integer elapſus est, &, adhuc tamen.

——————pendent opera interrupta mineq;
Murorumingentes.——————

Vt Poetæ verbis vtar Interea fremere Typographus, & deprælo tantum non præliamouere, quæ nactus eſt typis excudenda curare ſed citra curã: hoc modo ad imprimendum ſolum licentiã fortaſſe nactus, qui me premit ſemper nec penſi quid habet; quid imprimat. Quin tandẽ vt moleſtijs hiſce me euoluo, colligo me vt poſſum ex magna iactatione, & dimidiũ *Senecæ* alterum quod imperfectum reliquerã quanta poſſum abſoluo celeritate, nec typographo ſatisfacio tamen inhianti ſuo ſemper luero, quin quæ manus prima coniecit in chartulas, ſubinde arripit ipſa impreſsione peiora facta emiſſurus, quæ prius acceperat omnino non optima, quippe quibus ipſius feſtinatio præpropera, ad ornanda ſe melius ne minimum quidem indulſit temporis. Ita fit vt quod menſium nonnullorum opus eſſe debuerit, diebus haud ita multis abſolutum prodierit, atq; vtinam abſolutũ. Quod ſi minus conceditur, non deſpero tamen quin per meum dehinc otium quæ rudia iam excidere, limentur accuratius, & quæ obſcuritate nonnulla videbuntur laborare, fiant etiam illuſtriora cum proxime emanabunt.

Obijcient alij (qui reprehenſionis anſam vndiq; arripiẽt:) quod verſus eius quoſdam, vna cum Apocolocyntheſi, & Epiſtolis quibuſdã ad Diuum Paulum exaratis (vt non nemo retulit e Patribus) omnino prætermiſerim. Sed parcent mihi facile ſpero, qui prius norint, quibus rationibus adductus, huic ego labori pepercerim: Primo quidem de Apocolocyntheſi cum liber is totus dicterijs in mortem

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Claudii Cæſaris ſit refertus ne alienus a ſe noſter *Seneca* videretur, qui vbiq; ſeuerus & grauis, & ab hoc genere quā maxime videtur abhorrens, inutili labore potius ſuperſedendem ſtatui, quā ea attexenda, quæ labē nonnullam operi toti poſſent affricare. De reliquis autem id tantum dico, quod cum authoris huius an ſint a multis in dubium vocari video, tum an a me ſint interpretanda vehementer dubito.

Habetis iam tandem (Doctores & lectores beneuoli) quæ ego dicenda habeo, quæ ſi vobis candidioribus arridere perſpicero, tum vt iis placeant quibus omnia diſplicent, vehementer non contendo. Valete.

To the Courteous Reader.

IT was well donne by Nature (gentle Reader) to giue time, but ill donne by men not to apprehend the ſame: How much thou haſt loſt in life in begetting vanities and nouriſhing them, in applauding follies, and intending them, read heare; and begin now to apprehend this, that it is but loſt life, that men liue in entertaining vaine things, & that no time is better ſpent, thē in ſtudying how to liue, and how to die wel. This ſhalt thou learne in our *Seneca*, whoſe diuine ſentences, wholſome counſailes, ſerious exclamations againſt vices, in being but a Heathen, may make vs aſhamed being Chriſtians; when wee conſider how backward a courſe wee haue runne from the right ſcope, by being buried in vaine readings, beſotted with ſelfe opinion, by apprehending vertue no more, but in a ſhadow, which ſerues for a vaile to couer many vices. It is loſt labour in moſt men now-a-dayes whatſoeuer they haue ſtudied, except their actions teſtifie that readings haue amended the ruines of their ſicke

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and intemperate thoughts: and too pregnant a proofe is it, of an age and time ill ſpent, when as after a man hath ſummed vp the account of his dayes that are paſt, hee findeth the remainder of his profites, hee ſhould haue gotten in life, to be eyther ambition vnſatisfied, or diſſolution attended by pouerty, or vaine vnderſtanding boulſtered by pride, or irkſome age called on by ſurfet; I muſt confeſſe that (had I effected it) I could haue pickt out eyther an author more curious, or a ſubiect more pleaſing for common eares, to allure and content them. But ſeeing the worlds Lithargie ſo farre growne, that it is benummed wholly with falſe appearance, I made choice of this author, whoſe life was a pattern of continence, whoſe doctrine a detection and correction of vanities, and whoſe death a certaine inſtance of conſtancy. Would God Chriſtians would endeuour to practiſe his good precepts, to reform their owne in ſeeing his errours; and perceiuing ſo great light of learning from a Pagans pen, ayme at the true light of deuotion and pietie, which becommeth Chriſtians. Learne in him theſe good leſſons, and commit them to memory, That to be truely vertuous is to be happy, to ſubdue paſsion is to be truely a man, to contemne fortune is to conquer her, to foreſee and vnmaske miſeries in their greateſt terrors is to leſſen them, to liue well is to be vertuous, and to die well is the way to eternitie. This as often as I thinke vpon, I finde an alteration in my reſolution, which heretofore hath too long time ſurfeited vpon time-pleaſing; I am armed againſt all worldly contempts, wherwith Enuie may pretend to loade mee. My ſoule and conſcience bearing me witneſſe that my intent and ſcope was only to draw men to amendment of life, & to root out vain cuſtomes, that are too much ingrafted in this age; What care I for detraction? which rather barketh for cuſtome ſake, then baiteth at me for fierceneſſe. No Souldier is counted valiant, that affronteth not his enemie; no Philoſopher conſtant, that contemneth not Fortune; nor writer vnderſtanding, that ſcornes not detraction; I had rather bee

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condemned for confirming men in goodneſſe, then flattering
the world in follie. Gentle Reader for thee I laboured,
for thy good haue I made this admirable Roman
ſpeake Engliſh, if it profit thee I haue my
wiſh, if it diſpleaſe thee, it is thy
want of iudgement.
Farewell.

In Momum.

SI tamen vſq; iuuat quæ ſunt bona carpere, Mome,
Carpe hæc, vt morſu ſint meliora tuo.
Quæ liber iſte tenet forte ignorare videris,
Quin lege, mox fies forſitam ipſe bonus.
Non in bicipiti quæ vidit ſomnia narrat,
Parnaſſo, ant vanis ludit imaginibus:
Nec prius vſq; nouem niſi quæ docuere ſorores
Caſtalis vnda tuæ, nil docet iſte liber
Vera ſed hic rectæ promit dictamina vitæ,
Et ſapiens narrat quæ bene dixit anus.
Si malus ista leges, poterint non iſta placere
Nec noniſta probes, qui legis, ipſe bonus:
Vel non ergo legas quæ ſunt benedicta, pudendis
Nec lacera verbis, quæ minus ipſe capis,
Vel lege, nec carpas; vt non male prodita: dentes
Iamq; tibi gratulor Mome perire tuos.

[From "THE WORKES OF LVCIVS ANNÆVS SENECA, Newly Inlarged and Corrected by Thomas Lodge, D.M.P. LONDON, *Printed by Willi: Stanſby.*" [Colophon.]

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"*LONDON*, Printed by WILLIAM STANSBY, dwelling in Thames-ſtreete, by *Pauls*-wharfe, next to S^t. *Peters* Church. 1620."]

TO THE MOST NOBLE AND MY HONOVRABLE GOOD LORD, Thomas, EARLE OF SVFFOLKE.

RIght Honourable, it is not your Greatneſſe that I admire, nor the vaine applauſe of the multitude (which may bewitch men, but not perfect them) that makes mee name you Patron of theſe my Labours. I neither dedicate this famous Worke vnto you for the benefits I hope, or the reputation I may get, or vpon the errour of cuſtome, that pretends more then Nature intended. I will not flatter your Greatneſſe in reckoning vp your Titles, nor embace your iudgement, that can diſtinguiſh times, Men, Fortunes; both apparantly as they ſeeme, and really as they are. It is your vertue, your goodneſſe, your Noble nature, to which I conſecrate my endeauours: your Honour, (which is the reward of vertue.) Theſe and nought elſe tye me to reſpect, reuerence, and eſteeme both your Noble ſelfe and your Honourable family, to whoſe ſeruice I haue inſeparably conſecrated my beſt Labours. In times paſt it was the cuſtome of the greateſt Monarchies, to beſtow fained Deities vpon their mortall Emperours: Of famous Cities to erect Statues to their well deſeruing Senatours; Of good children to raiſe Monuments in Honour of their Parents. Yet whatſoeuer Monarchies haue fooliſhly attempted, Cities haue

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Dedicated, Children haue erected, their Memories, times, place, and (welny) names are extinguiſhed. If Antiquity performed any thing, it is either blaſted by flatterie, or concealed by feare.

This my Preſent is a richer, more laſting and happier Iewell; that in many Ages, and thorow manie fires and combuſtions, hath continued their fames to whome it was Dedicated, and ſhall make you liue in the Reading thereof, and my loue proue ſignall and famous thereby, when haply your worthie deſerts ſhall be obſcured or detracted, or your greateſt Titles buried in the boſome of Obliuion. Thus hoping that this poore Neſtling of my Labour, ſhall be as graciouſly accepted, as it is honeſtly and vnfainedly intended, I commit your Honour, and your whole Family,

to his protection, who onely fearcheth mens hearts, and knoweth how vnfainedly, I reſpect both you, your Honour, and Family.

Your Honours moſt deuoted,

THOM. LODGE.

To the Reader.

GEntle Reader, I preſent thee once more with *Senecaes* Tranſlation, if not ſo fully and exactly clenſed from his former miſpriſions and errours, as I wiſh; yet I hope, in ſuch ſort examined and peruſed, that the iudicious Reader ſhall find leſſe matter to except againſt; and the indifferent, better light to vnderſtand him. My buſineſſe being great, and my diſtractions many; the Authour being ſeriouſly ſuccinct,

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and full of *Laconiſme;* no wonder if in ſomthings my omiſſions may ſeeme ſuch, as ſome whoſe iudgement is mounted aboue the Epicycle of Mercurie, will find matter enough to carpe at, though not to condemne. Let me intreat this fauour at thy hands, curteous Reader, to pretend this Tranſlation to bee a Garden, wherein though thou maiest find many holeſome Herbes, goodly Flowers, and rich Medicines; yet can it not be but ſome weedes may ranckly ſhoote out, which may ſmoother or obſcure the light and luſtre of the better. Play the good Gardner I pray thee, and pulling vp the weedes, make thy profit of the flowers. If thou wilt Correct, bee conſiderate before thou attempt, leſt in pretending to roote out one, thou commit many errors. What a Stoicke hath written, Reade thou like a Chriſtian. If any doubts entangle thy iudgement, haue recourſe to the ſacred Synod of learned and pious Diuines; whoſe iudgement will ſelect thee out that which is for thy Soules profit, and diſſwade thee from admitting that, which may either depraue thy iudgement, or corrupt thy Soule. The fruit I exſpect for my Labour at thy hands, is onely this, to interpret mine actions to the beſt, and to Correct with thy pen, that which other men leſſe aduiſed, haue omitted by ouer haſtie labour. Farewell, and enioy the fruits which I haue planted for thy profit; which though theſe times may haply neglect the future may both applaude and allow.

Vale.

Thine in all vertuous endeuour,

Thom. Lodge.

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[From "A LEARNED SUMMARY Upon the famous *Poeme of William of Saluste Lord of Bartas. Wherin are diſcovered all the excellent secretts in Metaphyſicall Phyſicall, Morall, and Historicall knowledge. Fitt for the learned to refresh theire memories, and for younger students to abreviat and further theire studies: Wherin nature is diſcovered, art diſclosed, and history layd open. Tranſlated out of French, by T. L. D. M. P.* LONDON *Printed for Iohn Griſmand And are to be sould at his ſhoppe in Paules alley at the signe of the Gunne. Anno 1621.*]

TO THE RIGHT HONOVRABLE
SIR IVLIVS CÆSAR, KNIGHT, Mr. OF
the Rolles, and one of his MAIESTIES
moſt Hononrable Priuy Councell.

RIGHT HONORABLE,

THe true knowledge of your piety towards GOD; your Noble diſpoſition; your forward affection to imbrace men of good deſerts, and carefull induſtry to countenance Learning; my particular proofe of your goodneſſe in your Youth; your apprehenſion and iudgement in increaſing yeeres; your maturitie in knowledge during your liuing in *Oxford*; your diligence and piety in executing publique Offices; your ſinceritie in all affaires of State; hath imboldened me to preſent you with this learned Summary, wherin the Map of Nature is diſcouered, the nobleſt Arts are illuſtrated, and the ſecrets of all Sciences are vnfolded. A VVorke that heretofore hath been countenanced, and graciouſly accepted by two Kings of *France*, (Princes of happy memory) and reſpected by the learnedeſt King now liuing. Accept it, I beſeech you, as it is intended, to the end that as you are reputed learned in Sciences, forward in all things that concerne your Countries good; ſo likewiſe

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you may be ſtiled (and that iuſtly) the true *Mecænas* and Patron of Learning. Thus hoping (as *Appion* did) that in preſenting you with this Booke, I ſhall (in a manner) indow you with Immortalitie: I humbly take leaue.

Your Honours,

T. L. *D.* M. P.

TO THE READER.

IT hath beene the cuſtome of many men (gentle Reader) to make their Introductions to their bookes, like to ſome Grecian Cities gates; ſo ample, that (as the Prouerbe ranne) their Citie was ready to ſteale thorow the ſame. Large Poems to petty deuices, are as monſtrous, as to prepare clouts for the childe before it be gotten, and to flouriſh ouer a Painters Table, before the Picture be drawne.

This good wine I preſent, needs no Iuy-buſh; they that taſte thereof, ſhall feele the fruit, to their beſt content, and better vnderſtanding; The learned ſhall meete with matter to refreſh their memories; the yonger Students, a Directory to faſhion their diſcourſe; the weakeſt capacity, matter of wit, worth and admiration.

Heere you may gather the Subiects and Principles of all Sciences, deliuered by ſuch a ſpirit, that I may iuſtly ſpeake of him as *Picus Mirandula* did of *Philip Beroaldus:* that he is *a certaine liuing and ſpeaking Library of all Learning.* That the Summary and Poem are not annexed, let no man maruell; the Argument and Titles of both being in ſeuerall mens hands, is the cauſe of their diſiunctions: Till time may vnite both, make vſe of this one, which being fitly compared with the Poem (according to the originall) and both of them well conſidered of; the price of the Poem will not proue ſo much chargeable, as the Contents of the Sum-

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mary will bee beneficiall, and your preſent eſteeme of the one, will make you a happy poſſeſſor of them both.

Accept of my Labours as *I* intend them for the common good; I haue affected, proſecuted, and effected it, making my Labours exemplary, to awaken thoſe Droanes that would ſucke Hony without labour.

If any *Ariſtarchus* ſtep in to calumniate what he cannot better, I ſuffer him to ſinne to his owne ſhame, whileſt the learned deliuer their Sentence.

Thus wiſhing all men to reade and digeſt, to ruminate and vnderſtand, before they reproue and condemne; I commend you to induſtry, that with little eye-labour and ſerious meditation, will well acquaint you, how rich the Iewell is which heere I preſent you with.

Yours, *T. L.* D. *M. P.*

[From "The Covnteſſe of Lincolnes Nvrſerie. At Oxford, Printed by Iohn Lichfield, and Iames Short, Printers to the famous Vniverſitie. 1622."]

TO THE COVRTEOVS,

chiefly moſt Chriſtian, Reader.

THE Generall Conſent of too many mothers in an vnnaturall practiſe, (moſt Chriſtian Reader) hath cauſed one of the *Nobleſt* and *Faireſt* hands in this land to ſet pen to paper. As aſhamed to ſee her ſex farther degenerate; *deſirous* for the glory thereof, to haue all both *rightly knowe*, and *anſwere* their kind, hath made *Honour* it ſelfe ſtoop to theſe paines; which now ſhee ſends thee to pervſe. *Three things* eaſily Inuite to Read what to view is offred. *Eminency*, or *Intereſt* in the Author. *Rarity* in the

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handled Matter; *Breuity* in the quicke diſpatch. Theſe three meet in this won. The Author ſo *Eminent* in *Honour*; thou canſt hardly be anciently *Honourable;* and not be intereſted in her *Honours acquaintance;* ſcarcely not *Alliance.* Next for the *Rareneſſe*, a peculiar tract of this ſubiect, I belieue, is not in thine hands. Laſtly its ſo *briefe*, as I am perſwaded, it ſmoothly gliding thee along in the reading, Thy ſorrow will be, it lands thee ſo ſoone. What may giue *ſatisfaction* to a Reader, let me acquaint thee next, is here to be *found.* Theſe are *two things; Vſefulneſſe* of the ſubiect; *Fulnes* for the proſecution. If *method* and *ſoundneſſe* can make *Full*, this is *Full.* What, not alone *Confirmation* vſhering in the *Aſſertion*, but *Refutation* for vſhering out *Obiections* can doe to making *Sound* and *Through*, this is *Such.* The *Accommodation* to theſe particulars (Gentle Reader) I leaue to thy ſelfe, leaſt I become *tedious* whilſt am honoring *Breuity.* The *pay*, aſſure thy ſelfe, will bee larger then the *promiſe.* The *Wine* much better then the *Buſh.* This one word, and Ile ſtand out of the gate, thou mayest goe in. If *Noble* who readeſt, (*likeneſſe is Mother & Nurſe of liking*) this comes from *Nobility; Approue* the rather, and *practiſe.* If *meaner;* bluſh to deny, what *Honour* becomes *ſpeaker* to perſwade to, *preſident* to lead the way to. And ſo I either *humbly* take my leaue; or bid farewell.

Bleſt is the land where Sons of Nobles raigne.
Bleſt is the land where Nobles teach their traine.
To Church for bliſſe Kings, Queenes, ſhould Nurſes be.
To ſtate its bliſſe great Dames Babes nurſe to ſee.
Go then Great booke of Nurſing plead the Cauſe.
Teach High'ſt, low'ſt, all, it's Gods and Natures lawes.

T. L.

FINIS.

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INDEX AND GLOSSARY

TO

THOMAS LODGE'S WORKS.

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INDEX AND GLOSSARY.

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GLOSSARY.

A HEAVEN in ſhew: a hell to them that prove, IV, 41. Compare Shakeſpere's 129th ſonnet.

A. L., Lodge to his Miſtreſs, XI, 52.

A per ſe, VIII, 17; XV, 11, paragon, nonpareil.

Abbane, A beaſt called, hath her gall in her eare, XV, 82. Apparently a miſtake. Ariſtotle ſpeaks of the Achaïnian ſtag which carries its gall in its tail. (*Hiſt. Anim.*, II, XI, 5.)

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Abaſtardizing, XV, 103, degenerating.

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Abject, V, 79; VII, 79, *ſb.*, an outcaſt.

Abjectiues, XV, 66, abjectneſs.

Abortion, XVIII, 79, miſcarriage.

Abſtinence, Fruit of, XVIII, 79.

Abuſe, I, 3, impoſture.

Acates, XIII, 84, cates, dainties.

Accius, I, 11, Lucius Attius.

Accompt, I, 22, 46, *ſb.*, eſteem.

Accon, XVIII, 41, action.

Accõpted, I, 11, *ſb.*, *p.t.*, accompted, ſet ſtore by.

Actilius, I, 39, Catullus?

Actors, contemptuouſly deſcribed as "paltry," I, 31. See alſo *Players*.

Acuate, I, 22, *p.p.*, actuated, incited; I, 25, *ſb.*, *p.t.*, incite.

Addittes of our Gods, XVI, 49, entrances to the temples.

Admirable, XII, 23, aſtoniſhing.

Admiral's ſervants, The Lord High, X, title.

Aduſt, XVIII, 11, ſanguine.

Aduſtion, XVIII, 75, ſtate of being dried up.

Advenient, X, 47, approaching.

Advertiſe, VI, 8, forewarn, inform.

Aeglogs, II, 70, eclogues.

Aerigonous choller, XVIII, 76, windy colic.

Aeſon young again, To make, XVII, 5. An alluſion to the ſtory of Æſon's youth being reſtored by the art of Medea.

Affect, Affectio, IV, 76; XIII, 14;

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XIV, 34, *ſb.*, affection; XIV, 42, *vb.*, to love.
Affectate, I, 12 (line 11), *vb*, *p.t.*, cultivate; *adj.* (line 14), affected, aped.
Affectionate, II, 66, fallen in love.
Affiance, XII, 47, faith.
Affray, II, 18, *vb*, *pr.t.*, defray.
Agarick, XV, 33, a medicinal fungus.
Alaid, III, 29, overlaid, flowed over.
Alarum againſt Uſurers, An, II, 13.
Alcatras, XIII, 16, the Frigate Bird.
Alchymy, The Anatomy of, XI, 66.
Alcomonius the pirate, VIII, 41.
Alexander the Great, Dionides' retort to, VIII, 38.
Algazera, deſcribed as a province of Spain, VIII, 65.
Algozin of cloth of gold, V, 56. An alluſion apparently to ſome rich fabric with an Arabic or Perſian name.
Aliſſus, XIII, 54, Alyſſum, the flower popularly called Gold Duſt.
All a mort, IV, 135, downcaſt; literally, hunted down and about to be killed.
Allep, XVII, 35, Aleppo.
Allowance made to a ſtudent at the Inns of Court by his father, £40 per annum, II, 21.
Alludeſt, VI, 18, compareſt.
Almaines, VI, 64, Germans.
Almanack, XV, 18. See *While Munday.*
Almond Milke, XVII, 55.
Altered, VI, 44; VIII, 36, thirſty, parched.
Amate, IX, 66; X, 29, to confound, to grieve.
Amated, III, 19, 24, lovelorn; V, 15, confounded.
Amazons, their method of diſabling men, VIII, 59.
Ambages, IV, 83, perplexity; III, circumlocutions.
Ambaſſadors, Diſpute at Antioch by ſeven ſeveral, VIII, 68.
Amber, attracted by jet, VIII, 18.
Ambition, XV, 11.
Amercements, XI, 21, fines, penalties.
Amethyſts uſed to ſtay drunkenneſs, XIII, 54. See *Saffron.*
Amintas wept, IX, 5, wept for, or concerning, Amintas.
Amiſſe, XVI, 30, *ſb.*, remiſſneſs, guilt.
Amor Mundi, the ſixth daughter of Luxury, VI, 49.
Amorets, IV, 73, love poems.
Anacharſis, Death of, VIII, 63.
Anachroniſms, XII, 64-5. St. Anthony, in the 4th century, deſcribes to his contemporaries events that did not happen until the 7th, 10th, 13th, 14th, and 15th centuries.

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Anatomy of Alchymy, The, XI, 66.
Anaxarchus, Death of, VIII, 63.
Anecdotes of famous pirates, VIII, 38; of famous men who voluntarily retired into private life, 66.
Angelus Politianus, Death of, VIII, 63.
Anter, XIII, 53. Perhaps the ſame as the Anterotes, or Amethyſt, which was ſuppoſed to cure or prevent drunkenneſs.
Anthias, The fowl, XIII, 17. According to Pliny (*Nat. Hiſt.*, IX, 85, 1) Anthias was the name of a fiſh.
Anthony the Hermit, XII, 7, Saint Anthony.
Antimachus, The Barginet of, XIX, 19.
Antioch, A moſt ſubtle diſpute made in, VIII, 68.
Apaid, III, 37, 38; X, 43, ſatisfied.
Apelles, I, 29. See *Above our Shoelatchet.*
Aperries, IX, 54, vents; the idea being that as a flame burns more fiercely on account of the draught given by a vent or chimney, ſo paſſion is intenſified by ſighs.
Aperſe, XIII 64. See *A per ſe.*
Apes in hell, To lead, VII, 57, 59, to die an old maid.
Aphricanus, I, 11, Scipio Africanus.
Apparaunt goods, II, 23, things apparently, but not really good.
Apparrell, Statute of, I, 44, the ſumptuary laws. An alluſion to Goſſon's borrowed finery, i.e., his plagiariſms.
Appedices, I, 24, appendages.
Approved them, and being approved, XIV, 42, read *approved them, being reproved.*
Arabians deſcribed as Africans, VIII, 64.
Arcadian boy, III, 10, Adonis.
Arches, XV, 55, the chief conſiſtory court, where matrimonial cauſes were tried.
Archias, I, 11, Cicero's oration "Pro Archia Poeta."
Archimedes, Death of, VIII, 63.
Arden, The foreſt of, IV, 33.
Areede, X, 40, *vb.*, *pr.t.*, teach.
Arion and the Dolphin, VIII, 20.
Armour, XVI, 17, read *arbour.*
Arreaded, IX, 81, pronounced.
Arreede, IV, 41, admonition.
Arrerages, Grow in, II, 28, to backſlide; 45, arrears.
Artificiall villanies, Who had Macheuills prince in his boſome to giue inſtance, and mother Nana the Italian bawd in his pocket to ſhew his, XIII, 20, 21. A reference obviouſly to two works carried as authorities, the firſt mentioned being Machiavelli's

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famous "Prince." "To ſhew his artificiall villanies," to inſtruct him how to contrive "to feede corruptions," etc.
Arundel, Dedication of "The Poor Man's Talent" to the Counteſs of, XVIII, 3.
Arvalio, II, 70, name aſſumed by Forbonius.
Aſcertained, VIII, 30, 43, informed.
Aſchilus, XIII, 50, Æſchylus.
Aſſes eares, VII, 53. See *Waſheth the Aſſes eares.*
Aſinius, II, 6, an unſcrupulous critic. Such a one as Caius Aſinius Gallus.
Aſmodeus, The diſcovery of, XV, 51.
Aſpatia, The wonderfull dreame of, VIII, 48.
Aſperlye, II, 39, 42, *adv.*, with aſperity, ſeverely.
Aſſaile, II, 9, *vb. intrans., pr.t.*, attempt.
Aſſaye, Armed at, VII, 31, in armour of proof.
Aſſerteined. See *Aſcertained.*
Aſſiſtance, V, 80; VII, 74, company aſſembled, ſpectators.
Aſſommon, IX, 79, ſummon.
Aſſumpſits, XV, 39, verbal engagements voluntarily entered into.
Aſſumpted, XII, 23, aſſumed.
Aſſurance, After his own, XV, 13, when he has made himſelf ſecure.
Aſtaroth, The lumpiſh and heavy fiends begotten by the Arch-Devil, XV, 100.
Aſtroites, VII, 32, the ſtar ſtone.
Aſtrology, Denunciation of, VII, 88; earthly events aſcribed to the influence of the ſtars, XII, 42. Compare *King Lear*, I, 2.
Athenians, Cuſtoms claimed by, as public virtues, VIII, 69.
Attachment, II, 34, ſeizure of the perſon or property to ſecure a debt or claim in a civil action at law.
Attempt, VI, 16, *ſb.*, demand; VI, 61, *vb.*, aſſail.
Attempted, V, 56, accoſted.
Attempts, II, 27, *ſb.*, hazards.
Auarior Huns, The, VIII, 42.
Auſtin, I, 12, Saint Auguſtine.
Availe, III, 31, *ſb.*, aſſiſtance; VI, 25, for a ſingular availe, for the ſake of one perſon.
Avayle, VI, 32, profit.
Avoided, XVIII, 62, evacuated.
Axier, XVI, 47, axle-tree.
Ay nill be, IV, 79, will not always be.

BAAL-BERITH, the incarnate monſters begotten by the Arch-Devil, XV, 68.
Baalits, XIV, 23, heretics, worſhippers of Baal.

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Baaran leaſe, IV, 12. In Gerard's *Herball* (1597), p. 832, the Baaras is identified with a plant of which "*Aelianus* ſaith that Cynoſpaſtus is not plucked up without danger; and it is reported how he that firſt touched it, not knowing the nature thereof, periſhed. Therefore the ſtring must be faſtened to it at night, and a hungrie dog tied thereto, who being allured by the ſmell of roſted fleſh ſet towards him, may plucke it up by the rootes."

Babies in his eyes, How ſhe looks for, III, 24, how intently ſhe gazes at him, fixing her eyes on his. The "babies" are the ſmall images reflected from the pupils.

Bable, V, 57, bauble.

Bace regard, XIX, 3, low eſtimation, contempt.

Badius, Jodocus, I, 14, the French printer.

Bagdet, V, 50, Bagdad.

Baighted, VI, 23, baited, perſecuted.

Baighting, VI, title, bantering.

Baily, XV, 69, a bail or ſurety.

Baine, III, 20, *vb.*, bathe; V, 28, *ſb.*, bath; XVII, 65. See *Our Ladies baine.*

Baines, IX, 60, bathes.

Baite, XIII, 58, *vb.*, *pr.t.*, lure.

Baiting, XIII, 50, fluttering.

Bale, IV, 28, danger.

Bales, Lines by Lodge from *The Writing Schoolmaſter*, by Peter, XIX, 5.

Ballets, I, 20, ballads.

Banquer, VI, 10, banker.

Barbarion Horſſe, V, 55, Barbary horſe.

Barbing, XV, 107, hair cutting.

Barck, V, 53. See *Electrum.*

Bard quater traies, XV, 47, dice loaded ſo as to prevent the gambler throwing three or four. See *Langrets.*

Bare hat, VI, 12, worn-out hat.

Bargain quickly beaten out, II, 18, the terms of the bargain are quickly ſet forth.

Barginet of Antimachus, The, XIX, 19; Philamis barginet, VII, 21. Probably bargaret, ſaid to mean a ſong or ballad, perhaps with a dance.

Baſh, IV, 89; XVI, 3, to be abaſhed, to blench, to ſhrink from.

Baſolos manos, VII, 23, kiſs on the hand.

Baſtard, XVIII, 29, *adj.*, ſpurious.

Batillus, III, 39, Bathyllus.

Battle of Chriſtians and Pagans before Rome, V, 60; of the Senſes, VII, title; of Xeres de la Frontera, VIII, 65; of Cannæ, VIII, 68.

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Bauens blaze, IV, 13, a fire of refuſe faggots or bruſhwood, eaſily kindled and ſoon burnt out.

Baynes, IV, 72, bathes.

Beades man, XIII, 34, one who prays for another.

Beard was long, XI, 12. See *Burnt his face.*

Beare no bourde, I, 3, tolerate no frivolity, cannot bear a jeſt.

Beare the bell, II, 70, be the moſt renowned, bear off the palm.

Beare the fagot, VI, 23, be reduced to bondage. Faggots were carried by the loweſt grade of houſehold ſervants.

Bearers, VI, 19. See *Porters and Bearers.*

Beaters, XV, 21, horn drinking cups.

Beaumount, Lord, murdered by Robert the Devil, V, 23.

Beautified, II, 48, comely. Compare *Hamlet*, II, 2.

Beauty's lullaby, III, 39.

Beeſe ſuch broth, Such, VI, 11. See *Such beeſe such broth.*

Beelphogor, XV, 84. See *Belphegor.*

Beelzebub, Of the great devil, XV, 61.

Beene his looks, IX, 47, mild are his looks.

Behenzar, the Souldan's envoy, V, 50; arrives in Rome, 55; defies the Emperor, 57; is aſſaulted by Robert the Devil, 57; returns to Babylon, 58; ſlain by Robert, 62.

Beletze, XV, 19, *bellesse*, ornaments.

Belphegor, Prince of belly-cheer, The intemperate and unnatural devils, raiſed by, XV, 84.

Bembo's viſion, V, 34. The alluſion is probably to the famous ſcholar and eccleſiaſtic, Cardinal Bembo.

Bends, XIII, 85, coronets.

Benefite, II, 28. See *Vpbraide you of their benefite.*

Benefites, V, 51, preſents.

Bent, A ſeemely, II, 36, a modeſt recognition; II, 66, wiſh, will.

Bepurfurate, Bepurfurated, II, 71; III, 41, purfled, adorned with a border of flowers.

Berſabe, XV, 51, Bathſheba.

Bever, V, 62, the vizor of a helmet.

Bewrayed, IV, 36, diſcloſed.

Biares, IV, 13. Alluding to a ſtory in the mythology of a conteſt with the Gods to deprive them of ſupremacy.

Bieli, The river, VIII, 56, the river Biela, or Weiſſwauſſer.

Billiment laces, XV, 19, ornamental lace.

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Binder, XVI, 10, an aſtringent.
Bis, XV, 33, linen.
Biſas' bitter blaſt, XVI, 42, the north wind.
Black Oxe began to tread on their ſeet, The, IV, 36. It is ſaid of perſons who have been unfortunate, eſpecially thoſe who have loſt near relatives by death, that the Black Ox has trodden upon them.
Bleeding at the noſe regarded as an omen, IV, 83.
Blends, XIII, 75, line 5, read *blinds*.
Blent, XVI, 30, blighted.
Bleſs yourſelves from him, XV, 92, pray to be protected from him, make the ſign of the croſs as a protection againſt him.
Blocks, XVI, 25, an alluſion to the ſlain man as a blockhead who is alſo a ſtumbling block.
Blow, IX, 77, laſt line, read *bellow*.
Blowſe, IX, 78, wanton woman, who has good reaſon to bluſh.
Blubbered, XIII, 81, tearſtained.
Boace, the wondrous roote, which being touched caſteth out fire, VII, 7, 27; a fabulous ſtory probably taken from ſome contemporary traveller.
Boadeth, III, 37, abideth.
Boading, III, 45, foreboding.
Bocardo, XV, 19, the old north gate of Oxford, uſed as a priſon for drunkards and proſtitutes.
Bodye, XVIII, 11, 13, a retort or veſſel for diſtilling.
Bo her leave, XVI, 17. See *Pennie ſiluer*.
Bolde, You may be, II, 88, you may rely on it.
Bole, XVII, 28, bolus, pill.
Bolton, Epiſtle to Maſter W., XI, 39.
Bombaſt, II, 21, ſtuffing.
Bombaſted, XIV, 38, baſtinadoed, thraſhed.
Book of characters, XV, 17, treatiſe on magic, fortune teller, dream book, or the like.
Boord, VII, 74, board, to addreſs, to accoſt.
Bo peep, II, 6. See *Plaid bo peep*.
Borachio, XVI, 40, 55, a wine caſk.
Botch, XVII, 35, puſtule.
Bottle of hay, VI, 22, bundle of hay.
Boulſterers, II, 14, accomplices.
Bouncing up the banes of matrimonie, X, 72, putting up the banns.
Bound, XVII, 77, coſtive.
Bowe, II, 30. See *Bring him to his bowe*.
Bow Church, VIII, 29,
Bowels, Diſeaſes of the, XVIII, 56.
Bowling, XVI, 42, bowline.

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Bowſe, IV, 111, to ſwill, to drink reckleſſly; XI, 15, to clean.

Bowſeth, IV, 72, cleanſeth, trimmeth.

Brach, IX, 48, a ſetter bitch.

Braggeth in his wings, XIII, 55, diſplays his wings exultingly.

Bravery, II, 19, 48, gay attire.

Brawle rather than burne, VI, 12. Probably an alluſion to 1 Cor. vii. 9, "It is better to marry than to burn;" and the reference will thus be to matrimonial brawls.

Bread Street, VIII, 29.

Brey, XII, 98, to buzz menacingly, as waſps do.

Bride well birds, II, 51, bridewell, or gaol birds.

Bridges ſatten, XV, 33, a ſtuff made from the thread called Bridges.

Bring him to his bowe, II, 30, bend him to his will, get him into his power.

Briſtow diamonds, XV, 39, ſham diamonds made in Briſtol.

Brocage, XV, 37, brokerage.

Brodred locks, XIV, 62, braided treſſes.

Brokers, XV, 96, pimps and procureſſes.

Brown, Arthur, How William with the long beard ſlew, VIII, 24.

Browniſt, XV, 17, a diſciple of Robert Brown, the Congregationaliſt.

Brute, II, 88, bruit, news.

Buchanan, George, I, 8.

Bucked, XVII, 84, waſhed, ſent to the laundry.

Budge, XV, 33, budge-fur, lamb-ſkin with the wool dreſſed outwards.

Budget, Your, XVI, 32, your luggage.

Buggs, I, 28, bugbears.

Bugges, II, 23, ſcarecrows, diſreputable brokers.

Bullaine, XV, 41, Boulogne.

Bumbaſt, XV, 68, the padding of a doublet, or of a pair of trunks.

Bum card, XV, 46, a marked playing card uſed by ſharpers.

Bum dagger, XV, 45, 69, a dagger worn in the belt behind, upon the buttock.

Bumming the proud Babilonian with his bable, V, 57, beating the proud Babylonian with his bauble.

Bunch, IV, 18, pack of cards.

Burgend his wings, XIII, 16, ſpread, or bourgeoned his wings.

Burns and ſcalds, Remedies for, XVIII, 80.

Burnt his face becauſe his beard was long, XI, 12. We ſhould rather ſay, "Who cut off his noſe to be revenged on his face."

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Buſbie, John, the publiſher, Dedication of "Diogenes" to Sir John Hart, by, VI, 3,
Buſh, Apollo's golden, XIII, 26.
Butting of thy lands, The, VII, 88, the boundaries of thy land.
By the liſt ſhortened her talke, VII, 25, incited her to greater brevity, cutting off, as it were, the "liſt," a metaphor probably taken from the liſt of cloth.

CACHOCHIMIE, XVII, 14, dyſpepſia.
Cadonence, the Abbot of, VIII, 5.
Cæſar, Sir Julius, Dedication of the tranſlation of du Bartas to, XIX, 44.
Calcide, VIII, 63, Chalcis.
Caldarinus, Death of Domitius, VIII, 63.
Calimander, VII, 75, a character in "Euphues' Shadow."
Caliſtines, VIII, 63, Calliſthenes.
Call, IV, 21, caul, head-dreſs.
Callet, XVI, 34, a worthleſs woman, a ſcold.
Cam, XV, 88, Ham, the ſon of Noah.
Camamell, VII, 28, the Camomile.
Camelion, It is reported of the, that ſhee can chaunge her ſelfe vnto all coolors ſaue whyte, and you accompte of all things ſaue ſuch as haue honeſty, I, 25. There is a manifeſt parallel between "honeſty" and "whyte," the hue or emblem of purity.
Canaries, IV, title, the Canary Iſlands, 4, Lodge's voyage to.
Cancer, Treatment of, XVIII, 13.
Candies, XI, 50, Cavendiſh's.
Candiſh (Cavendiſh), Lodge at ſea in 1592 with Maſter, VII, 5; XIII, 4.
Cannas, VIII, 68, Cannæ.
Cannuk, XII, 63. Probably a miſprint for *carruk* or *carrak*, meaning a ſhip of great ſize. Palſgrave gives, "Carrycke, a great ſhip."
Canvaſſe a friend out of breath, VI, 13, give inſtances of the worth of the word friend until I am out of breath.
Cap pleadeth not reconcilement, VII, 14, inward hoſtility is not neceſſarily removed, though the cap be doffed.
Capitulate, VIII, 40, to enact laws.
Carbuncle, remedy for, XVIII, 81.
Cardus benedictus, XVIII, 28, the Bleſſed Thiſtle, formerly much uſed as a tonic and diaphoretic.
Carefull, II, 14, 69, 70, etc., anxious, careworn.
Carew, Edmond and Robert, IV, 5, ſons of Lord Hunſdon.
Caricleala, II, 54, Charicleia, a female character in *Forbonius and Priſcia*, borrowed from a Greek romance by Heliodorus, biſhop of Trikka.

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Cariclia, v, 52. See *Caricleala.*

Caricular, xiv, 65, canicular under the dog ſtar, intenſely warm.

Carles, ii, 38, curmudgeons.

Carmorants, xv, 73, cormorants, rapacious landlords.

Carnell, xvi, 7, Carmel.

Carpathean Sea, The, viii, 38.

Carpe, xii, 7, to cavil.

Carrier, v, 60, *vb.*, *pr.t.*, career, to charge in a battle or tournament.

Carry no coales, vii, 62, ſtand no nonſenſe, not ſubmit to be trifled with. See, for example, *Romeo and Juliet*, i, 1.

Carthaginians, Cuſtoms claimed by, as public virtues, viii, 9.

Cartinus, i, 37, Cratinus.

Caſten, i, 15, *vb.*, chaſten, ſweeten.

Caſt Livery, xv, 69. See *Come off with an Angell.*

Caſual mart, ii, 36. The hypothetical clauſe in the contract, "If ſo be that he the ſayd M. S." &c.

Catadupe, xv, 29, a waterfall.

Cater-couſens, i, 33, 44, boon companions. A "catercoſen" is one diſtantly related, *cater* being equivalent to *quatre.*—Cf. *Merchant of Venice*, ii., 2.

Caterpillars of a Common weale, ii, 24, enemies to ſociety, making ſtealthy and continued ravages on the ſtate.

Cates, ii, 71, ſweetmeats.

Cathars, xv, 32, 85, catarrhs.

Catnies, xvi, 48. Apparently uſed as a proper name.

Cattes are grey in the darke, All, xiii, 56. Becauſe the various colours of objects are not then to be diſtinguiſhed.

Catulin's, i, 43, 46, Catiline's.

Cauſes, i, 45, etc., diſputes; ii, 32, in all cauſes, on all occaſions.

Cautiles, ii, 37, tricks, dodges.

Caveat emptor as a ſocial principle, Lodge's opinion of, ii, 40.

Cayſter, iii, 25, the river Cayſter.

Cazon, xiii, 24, read *canzon.*

Cecitas, vi, 42, blindneſs of ſpirit, the eldeſt daughter of Luxury.

Cellarius, i, 11, James Cellarius, editor of Cicero.

Cenſible vertue, The, xviii, 40, Nature's reſiſtance to diſeaſe, recuperative power.

Cenſure, vii, 6, *vb.*, *pr.t.*, judge, xix, 5, *ſb.*, opinion.

Center, v, 43, See *Centre.*

Centre, The, xiv, 21, the earth, formerly ſuppoſed to be the centre of the univerſe.

Ceraſtes, vii, 11; xv, 47, a horned venomous ſerpent.

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Certain particular notes and familiar medicines for divers infirmities, XVIII, 79.

Ceſton which my ſonne, From, III, 21, from Seſtos with my ſon.

Chaffering, II, 39, bargaining.

Chaffare, XV, 58, wares for retail; 71, petty commerce.

Chamlet, IV, 126, camlet, a rough cloth made of camels' hair, or any ſtuff of ſimilar wavy or ſtreaked appearance.

Champion, V, 59, champaign, the open country.

Champions, XI, 48, lands cultivated but not encloſed.

Chang, III, 34, diſturb with clangour.

Changuis, The proud, VIII, 27; XV, 12, Jengis Khan.

Chapmen, VI, 31, peddlers.

Chapped lips, Remedy for, XVIII, 13.

Charitie in his laws, IV, 132. A ſenſe of the word "charitie" analogous to that in the common ſaying, "As cold as charity."

Charles Wayne, IV, 68, Charlef's Wain, the conſtellation called the Plough.

Charms and ſpecifics, VII, 74, 75.

Charnico, XV, 86, a ſweet Portugueſe wine.

Cheapſide, VIII, 16, 29.

Check-mate, IV, 17, cheekmate, comrade.

Chians, I, 11, inhabitants of Scio (Chios).

Chipanda the pirate and Cyrus, VIII, 40.

Chiſt, XVIII, 51, cyſt.

Chore, II, 50, Korah. Conſult *Numbers*, XVI, 1-3.

Chriſecoll, IV, 84. Cotgrave gives Chryſocolle, gold-ſolder; borax; a hard and ſhining minerall or humor congealed in mynes.

Chriſolites, V, 28, precious ſtones. The word has been applied to many valuable minerals.

Chriſtierne of Denmark, XV, 14.

Chuffes, XV, 10, uſually applied to avaricious citizens.

Chugh, XVIII, 77, a cough to clear the throat.

Cibilla, VII, 24, the Cumean ſybil.

Cicuta, VII, 13, the Water-hemlock.

Cinicke, XV, 95, one who diſregards his perſon and dreſs, as the cynics were ſuppoſed to do.

Circaſſo, King Peppin kills the King of, V, 60.

Circes, II, 59, Circe.

Circumſtaunces, II, 23, examples.

Circumſtances, I, 31, circumſtantial narratives, proſy tales.

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Cithias Pheere, XVI, 47, Cynthia's ſphere, the moon.
Civil War, The Wounds of, X.
Civill oranges, XV, 10, Seville oranges.
Clapper, V. 39, a beggar's bowl.
Clarke, Captain, IV, 4.
Claudian, M., I, 11, Claudius Claudianus.
Cleare, cleere, IV, 78, etc.; IX, 47, *ſb.*, clearneſs.
Cleonides the pirate and Ptolomey, VIII, 39.
Clime, Thruſted not to, II, 87, ſtrove not to climb.
Clocked, VI, 24, ſheltered, hatched (from the clucking of a hen to her chickens).
Clore, III, 9, Chloris or Flora.
Cloth by the lyſt, That knewe the, VII, 55, that could diſcern the meaning of unmiſtakable indications, though not perhaps obvious to all.
Clout, VI, 13, a patch on a ſhoe.
Clowtes, IX, 60, clouts, cloths, patches.
Cloyed the gates, XIII, 71, crowded the gateways.
Cluncfoote, VII, 74, bogtrotter, ruſtic.
Coaſted Forbonius affections, this ſweet fixed Comet, II, 54. Forboniuſ's affections were centred upon this ſweet fixed Comet (Priſceria); coaſted with this ſower (ſore), II, 80, overtaken by this miſhap.
Coates, IV, 67, ſheepfolds.
Cob, XVI, 66, a young herring. See *Read-herings cob.*
Cocke, VI, 28, read *crow.*
Codſhed, XV, 32, codpiece, a part of the breeches.
Coelers, I, 4. See *Colours.*
Coffer of a conſul, X, 43, a conſul with the hollow ſhow of power.
Colde, II, 72, line 8, read *cloud.*
Coleworts, VI, 55, cabbages.
Colic, Remedies for, XVIII, 56, etc.
Colin, IX, 6, Spenſer.
Collop, I, 15; II, 65, morſel, ſlice.
Colluſions for ſtatutes, II, 14, miſuſe of the laws for diſhoneſt purpoſes.
Colophonians, I, 11, inhabitants of Colophon, a ſtate of ancient Greece.
Colour, II, 20; VI, 10, *vb.*, to account for, to make plauſible excuſes for; IX, 71, *adv.*, in colour, apparently.
Colour from his kinde, Take, III, 7, take colour from that to which it by nature belongs.
Colourably, VI, 24, plauſibly, hypocritically.
Coloured, XV, 101, fair-ſpoken.
Colouring, II, 77, diſſembling.

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Colours, I, 4; II, 11, *ſb.*, words or phraſes with double meanings, metaphors; VII, 55, etc., ſhams; XV, 65, *vb.*, *pr.t.*, ſpeaks fair.

Colours and no counterfeit, The Loadſtarres that directed me in my courſe, if they haue, doo me right to ſay they ſet down coulors without counterfeit, V, 4. The Polar ſtar was the lode-ſtar, but here the plural is uſed, and "the loadſtarres" are taken to be connected with ſhips carrying flags or colours. The "coulors without counterfeit" refers apparently to the genuineneſs of the author's work.

Come off with an Angell, XV, 69, obviouſly, "tip" him with the gold coin called an angel.

Come-on-five, XV, 47, a game, ſometimes called Fivepenny Morris. See *Fiue and a reach.*

Comedy, Origin of, I, 36-7.

Comfery, XVII, 72. A well-known plant, but not allied to the Horſetails. See *Horſe-tail.*

Cominance, XII, 63. "Cominance" is beſt underſtood of common nature from "comyn" "common."

Commendation of a ſolitary life, Poems in, III, 37.

Commets, VII, 33, comments.

Commiditie, XV, 39, read *commodity.*

Comminaltie, XV, 23, commonalty, the community.

Commiſſions to enquire into abuſes, Uſeleſſneſs of Royal, II, 44.

Commodities, XV, 77, expediency.

Commodity, I, 42, utility; 43, accommodation; II, 28, edification; 45, welfare; XV, 77, expediency.

Commonweale left by famous men for private life, Government of the, VIII, 66.

Communiſm profeſſed by the Lacedemonians, VIII, 69.

Compare, XVI, 37, *ſb.*, compeer, companion.

Compaſſing, II, 15, enſnaring.

Compeare, II, 55, 76, mate.

Complaint over England, Truth's, II, 85; of Elſtred, The, IX, 59.

Comply, XIX, 28, profeſs, flatter.

Comprovincials, VI, 39, compatriots.

Concent, I, 30, 31, concord in muſic.

Concentful XI, 16, harmonious.

Concluding, II, 72, line 30, read *concluded.*

Concluſions, II, 18, to try, to ſatisfy oneſelf beforehand.

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Condigne, v, 24; viii, 33, 62, merited.
Conferred, viii, 14, conſidered in relation to, compared.
Conge, vii, 78, *congé*, bow.
Coniurations, ii, 37, practiſing, entering into fraudulent tranſactions.
Coniure the time, xvii, 37, guard againſt the unhealthy effect of bad weather.
Conniecatch, xv, 39, *vb.*, *p.p.* conycatched, cheated.
Conqueſt of Spain by the Moors, viii, 65.
Conſa, Death of the Duke of, v, 60.
Conſaluo, viii, 42, Gonſalvo.
Conſeauence, xvi, 43, read *conſequence.*
Conſiliator, Death of, viii, 63.
Conſort, iii, 9, harmonies; ix, 66, companions.
Conſpiracies, Tirzus the Tyrant's methods of withſtanding, viii, 70.
Conſtitution, Chaunge of, ii, 66, altered manner.
Conſturing, xv, 43, conſtruing.
Containe, xv, 75, contain itſelf, refrain.
Contempt, xv, 29.
Contentation, v, 49; xvii, 39, contentment.
Continence, in Frauncis Sforza, An excellent example of, viii, 61.
Continencie, ii, 24, moderation in a general ſenſe.
Controuerſies, Ending iuſtly long hidden, vi, 26; deciding long diſputed queſtions.
Conueiaunce, Priuie, ii, 20, private conduct.
Conuerſant, ii, 69, reſiding.
Conuerſation, xvii, 42, read *conſeruation.*
Conueyaunces, ii, 45, malpractices.
Conueiaunce, ii, 73. See *Gordians plight.*
Conueying his thumbe, xv, 47, palming off a card at play.
Cony ſkins, xv, 38, rabbit ſkins.
Coole as a clock, vii, 51. A clock is cool as going on ſteadily, unaffected by the warmeſt addreſs.
Cooling carde, iv, 18; x, 44, a check, rebuff, or repartee.
Cooliſes, xviii, 29. See *Coulis.*
Copeſmate, ii, 25, comrade.
Coppie, viii, 8, ſimulation.
Coppie of vnkindneſſe, iv, 91, an exceſs of unkindneſs.
Coppy, viii, 4, abundance.
Cops, xv, 20, a top knot.
Corraſiue, ii, 56; iv, 123, etc., a corroſive, a bliſter, a cauſtic.
Correct, i, 32, 38, *vb.*, reprove.
Corronels, xiii, 5, colonels.
Corruption in the adminiſtration of juſtice, ii, 90.

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Coſt, II, 10, *vb.*, accoſt, arreſt, as an officer accoſts a malefactor in arreſting him.
Coſt of living in 1584, II, 21.
Coſtards, X, 54, craniums, heads.
Coſtume, Peaſant's holiday, VII, 73.
Cõſture, XV, 45, conſtrue.
Cote, I, 1, *ſb.*, coat.
Coulaſſes, XVIII, 68. See *Coulis.*
Coulering, II, 35, glozing.
Coulis, XVII, 55, cullis, a ſtrong broth for invalids.
Coullors, I, 4. See *Colours.*
Coulour, II, 20. See *Colour.*
Coulours, II, 11. See *Colours.*
Counſel to a young man. Anthenor to Philanis, VII, 11; of a king to his ſon, XIII, 17.
Count, II, 9, *vb.*, *pr.t.*, to cauſe others to count or eſtimate, to paſs off.
Counterfeit, V, 4. See *Colours and no counterfeit.*
"Covnteſſe of Lincolnes Nvrſerie," Epiſtle prefixed to the, XIX, 46.
Countie, VIII, 64, count.
Countrey life, Sonnet in praiſe of the, III, 34.
Courranto, VII, 20, coranto, a quick dance in ternary rhythm.
Court of Elizabeth, Abuſes in the, II, 89.
Courtly, VII, 11, inſincere.
Courtyers, Continent, II, 23, reſpectable gentlemen.
Couetouſneſſe, To a deere friend lately giuen ouer to, XI, 44.
Coyning, This was of your owne, I, 28, this was an original idea.
Coyning, XI, 68. See *Hempen Windowes.*
Cracke, V, 43, *ſb.*, thunderclap.
Crackt angels, ſome of which cannot flie for ſoldering, XV, 34, gold coins. When an angel was cracked through the outer ring it was no longer current.
Craftie couſoner, II, 36, deceitful knave.
Crane, Maſter Raſe, Dedication of "Scillae's Metamorphoſis" to, III, 3.
Cranmer, Death of, VIII, 64.
Creepe to croſſe, II, 90, ſubmit to oppreſſion.
Crimoſin, VIII, 49, crimſon.
Crinite, III, 41, hirſute.
Crinſed, XVIII, 43. Apparently, chopped up.
Criſped coment faire, Wondring at the, II, 73. Comment was ſometimes uſed in the ſenſe of addition. The meaning may be diſcerned from what follows, "next which the ſtately thies."
Criſped, III, 41, decked in criſp or fine linen.

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Croſſe aſpects to, XI, 25, unfavourable attitude toward.

Croſt him ouer the thumbs, Well ſaid Smith, that, XVI, 9. By ſtriking an antagoniſt over the thumb he was diſabled, and compelled to drop his weapon.

Crothets, XIII, 51, crotchets, whimſical notions.

Cruell garters, VII, 73, fine worſted garters.

Crup ſhouldred, VIII, 39, crook backed.

Cruſed carkas, VII, 102, furrowed fleſh.

Cucano, King of the Auarior Huns, VIII, 42.

Cue, XIII, 67, line 18, read *cut*.

Culuer, XV, 27, a dove.

Cumberland, Dedication of "Profopopeia" to the Counteſs of, XIV, 5.

Cunnycatch, XV, 69, *vb.*, to cheat.

Curates, Diogenes upon ignorant and unlettered, VI, 29.

Curets, XIII, 5, cuiraſſes.

Curioſitie, XV, 17.

Curious, II, 38, careful; curyous maintainer of vnneceſſarie members, II, 40, paradox-monger.

Curiouſnes, VI, 23, ſuperfubtle caſuiſtry.

Curſed, III, 28. See *Curſt*.

Curſt, VI, 9; XV, 24, ſhrewiſh, malicious.

Curtailes, II, 6, cur's.

Curtalls, XVI, 9, docked horſes.

Curtelex, XVI, 4, curtle-axe.

Curteous, II, 46, pleaſure-ſeeking.

Cuſtoms, Seven ambaſſadors at Antioch diſpute which of their commonweales have the beſt laws and, VIII, 68.

Cyrus and Chipanda the pirate, VIII, 40.

Cytlinges fleſhe, XVIII, 72. "Kitling" or "kitelling" is a kitten, but it is not clear that this is the word uſed here.

DAINE, IV, 40, deign.

Dalliance, XII, 63, delay.

Daniel, Eclogue to Maſter Samuel, XI, 28.

Daniel, Eulogium of the poet, XV, 63.

Danus, Terence's, I, 4.

Darby, XIV, 5. See *Derby*.

Dãſers, I, 28, read *dancers*.

David, King, deſcribed as an imitator of Horace, Flaccus, and Pindarus, I, 12.

Dawde, II, 74. See *Dawe*.

Dawe, III, 10, *vb.*, to careſs, to raiſe a perſon's head tenderly.

Dawed, V, 75, daunted.

Dawes, X, 72, jackdaws; ſaid of ſooliſh perſons.

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Day at a little hole, Montanus ſaw, IV, 118, Montanus ſaw what was really going on.
Dead commoditie, II, 36, uſeleſs merchandize.
Deades, IX, 21, *vb.*, *pr.t.*, ſlays.
Deafe Mans Dialogue, VII, 86.
Deaffed, XIII, 40, deafened.
Deathes neere neece, XIII, 80, darkneſs of night. Cf. Shakeſpere's 73rd ſonnet.
Deaw ſmal, The, IV, 97, the dew almoſt dried up.
Deaws auaile, III, 31, refreſhment by the dew.
Decay of ſocial inſtitutions in 1584, II, 86, *et ſeq.*
Decayer, II, 34, decoyer.
Declare, I, 3, *vb.*, to expoſe.
Decretory day, XVII, 22, the criſis of a fever.
Dedalls, III, 40, Dædaluſ's.
Dedications. "An Alarum againſt Uſurers," to Sir Philip Sidney, II, 3; "Scillae's Metamorphoſis," to Maſter Rafe Crane, III, 3; "Roſalynde," to Lord Hunſdon, IV, 3; "Robert of Normandy," to Thomas Smith, V. 3; "Diogenes," to Sir John Hart, by J. Buſbie, the publiſher, VI, 3; "Euphues' Shadow," to Viſcount Fitzwaters, by Robert Greene, VII, 5; "William Longbeard," to Sir William Web, VIII, 3; "Phillis," to the Counteſs of Shrewſbury, IX, 3; "A Fig for Momus," to the Earl of Derby, XI, 3; "The Divel Conjured," to Sir John Forteſcue, XII, 5; "Proſopopeia," to the Dowager Counteſs of Derby and the Counteſs of Cumberland, XIV, 5; "Wits Miſerie and the Worlds Madneſſe," to Nicholas, Hugh, and John Hare, XV, 3; "Treatiſe of the Plague," to the Lord Mayor, the Alderman and Sheriffs of London, XVII, 3; Tranſlation of Joſephus, to Lord Howard of Effingham, XIX, 21; The Wars of the Jews (Joſephus), to Anthony Palmer, XIX, 27; Tranſlation of Seneca, to Lord Elleſmere, XIX, 30; Second Edition of the Tranſlation of Seneca to the Earl of Suffolk, XIX, 41; Tranſlation of du Bartas to Sir Julius Cæſar, XIX, 44.
Defaſte, III, 21; XIX, 7, defaced, outfaced.
Defenſatiue, XVII, 30, *ſb.*, antiſeptic.
Defeaſance, II, 35, a condition in a bond whereby it may become void.
Dei odium, the ſeventh daughter of Luxury, VI, 50
Deiuizo, the place of the virgines, VIII, 58.

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Delyuer, VII, 91, *adj.*, more flexible.
Demeaned, VII, 43, ſhewed by his demeanour.
Demetrius and Stilcon the pirate, VIII, 39.
Deneſum imperium, Cum Ioue nunc teno, XVI, 7, read *Diviſum imperium cum Jove nunc teneo.*
Denocated, I, 5, *vb.*, *p.p.*, denoted.
Derby, Dedication of "A Fig for Momus," to the Earl of, XI, 3; Dedication of "Proſopopeia" to the Dowager Counteſs of, XIV, 5.
Deriſion, XV, 16.
Deſcant, II, 19, *ſb.*, a variation or florid counterpoint.
Deſerts, XIV, 45, read *diſaſters.*
Deſires, XIV, 14, read *deſerts.*
Deſolate, II, 18, *adj.*, deſtitute.
Deſpairing ioys, II, 67, the remembrance of loſt happineſs.
Detiſa, VIII, 65, Witiya, King of the Viſigoths.
Detinue, Pleadable, II, 38, action for the recovery of chattels unlawfully detained.
Detracted, XV, 79, cenſured.
Detraction, XV, 100, ſlander, calumny.
Deuine vpon, II, 70, deviſe, improviſe poetry upon.
Devils, Superſtitions concerning, XII, 34, etc.; incarnate of this age, XV, 7.
Deuiſing on, III, 31, meditating on.
Dialogue, The Deafe Mans, VII, 86.
Diamond, Verſes written on glaſs with a, VIII, 25.
Diapente and Diapaſon, VII, 88, properly, *Diapaſon cum diapente*, an octave and a fifth, the interval of a twelfth.
Dictamnum, V, 53, Dittany, formerly uſed in healing wounds.
Different, VII, 26, *ſb.*, difference, diſcuſſion.
Differre, V, 22, defer, neglect.
Dietie nuſt, IX, 29, (lines 1, 2) deity nurſed.
Digbie, Satire addreſſed to Maſter E., XI, 9.
Dilection, XII, 79, predilection.
Dinine, XVI, 16, read *diuine.*
Diogenes in his ſingularitie, VI, 5.
Dionides' retort to Alexander the Great, VIII, 38.
Dionyſius, the tyrant, and Millia, the pirate, VIII, 40.
Diſalow, I, 22, diſparage.
Diſanuls, XII, 28, *vb. pr.t.*, annuls.
Diſcention, VIII, 30, a riot.
Diſcommoditie, II, 61, diſcomfiture.
Diſcontented Satyre, The, III, 31.
Diſcontinuance, VI, 28. Takes

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place when an entailed eſtate has been illegally ſold, and the purchaſer attempts to retain poſſeſſion after the death of the ſeller and ſucceſſion of the next heir.

Diſcouery, XV, 51, expoſure, unmaſking.

Diſcruciate, XIV, 117, in pain.

Diſcypher, I, 39, to ſymbolize.

Diſeaſe, XIII, 48, indiſpoſition.

Diſgeſt, VI, 18, digeſt.

Diſieſted, XVIII, 8, digeſted.

Diſieſt, XV, 77, *vb.*, *pr.t.*, redreſs.

Diſmall day, My, III, 29, the day of my death.

Diſolued, V, 11, reſolved.

Diſpended his dayes, V, 35, paſſed his time.

Diſpierſed lookes, XVI, 62, diſperſed locks, diſhevelled hair.

Diſpling, V, 13, chaſtiſing.

Diſpoſitiuely, XII, 32, according to God's diſpoſing.

Diſpute made in Antioch, A moſt ſubtill, VIII, 68.

Diſſiphered, I, 3. 5. *vb.*, *p.p.*, ſymbolized, figuratively expreſſed.

Diſſolution, XIV, 28, deſolation.

Diſtentum fel, I, 8, ſkins diſtended with exceſſive feeding.

Diuel, Robin the, V, 5.

Diuell coniured, The, XII, 7.

Divel drives, IV, 69. See *Haſt whom the Diuel drives.*

Doaly, III, 31; IX, 47; X, 56, doleful.

Doctors objected to by the Scicionians, VIII, 69.

Dog at, XV, 39, *au fait* at, expert at.

Dolce, the Italian, Verſes in imitation of, XIII, 76.

Dolie, XIII, 15. See *Doaly.*

Dombes, By their, XI, 64, judging by their domes, or buildings.

Domitius Caldarinus, Death of, VIII, 63.

Domus doloris, the inſcription over the cave of Arſinous, XIII, 43.

Donroy, XI, 27. Intended probably for Mathew Roydon, a contemporary of Lodge.

Doobleneſſe, VI, 6, double-dealing.

Doome, III, 13, *vb.*, paſs judgement upon.

Doting Senecios, VII, 30. See *Slaues to put me in remembrance.*

Dortuaries, XVII, 50, dormitories.

Double dealing, I, 1, plagiariſm.

Drablers from our bonnets, Tooke our, XVI, 42, took in ſail. A bonnet is an extenſion of an ordinary ſail; a drabler, an extenſion of a bonnet.

Dram of giue me than a pound of heare me, Womens eares are ſooner content with a,

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IV, 29, gifts produce a deeper impreſſion on women than mere words.
Drayton, Epiſtle to Maſter Michael, XI, 60; Eulogium of, XV, 63.
Dreames, XI, 39.
Dredge, XVIII, 38, a purge.
Dreeping, X, 66, deſcending on, like a cloud or darkneſs.
Dreriment, X, 42, woe.
Dreſs of a clown on a holiday, IV, 126.
Dreſſed ſhe meanes, V, 57, ſhe deviſed means.
Drierie, III, 43, dreary.
Drink beyond his ſtocke, XV, 69, drink more than he can pay for.
Drith, XVII, 76; XVIII, 74, thirſt.
Driue, IV, 58, read *droue*.
Dronke, I, 3, *vb.*, *p.t.*, drunk.
Dropſy, ſymptoms and remedies, XVIII, 79, 80.
Du Bartas, Tranſlation from, XV, 76.
Ducates, II, 41, ducats, pieces of money.
Dume doggs, I, 23, dumb dogs.
Dumps, I, 28, melancholy ſongs. See *Much Ado about Nothing*, II, 3, verſe 2 of Balthazar's ſong.
Du Portes, Philip, his poetical writings engliſhed, XIII, 79.
Dureleſſe, III, 18, fickle, tranſitory.
Durham, Earl of, VIII, 16.
Dye, Wet in the teares of his ſad mother's, III, 7. Meaning probably, ſea-water, which is of a greeniſh tint.

EACH, XIII, 34, (line 34) read *ſuch*.
Eager, XVIII, 29, *adj.*, acid.
Eaned, XI, 37, weaned.
Earned, V, 76, yearned.
Earnings, XIII, 14, yearnings.
Eares glowe at the rehearſall of theſe enormities, II, 49, ears are reddened with ſhame at the expoſure.
Ears, Treatment of pains, ſinging, deafneſs, etc., XVIII, 20.
Eates away the fat from their fingers, The pleaſure of their Lords, XV, 73. See *Licke the fat from your fingers*, and *Fatted their fingers*.
Editha or Ynda, married to Aubert, firſt duke of Normandy, V, 5; falſely accuſed of poiſoning her huſband, 81.
Edmondes, Sir Thomas, Ambaſſador at the Court of France, Letter to, XIX, 28.
Effingham, XIX, 21. See *Howard*.
Egerton, XIX, 30. See *Elleſmere, Lord*.
Egloga Prima Demades Damon, IX, 27.
Elebony, XII, 14, Hellebore.
Election, XV, 107, judgment

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Electrum haue I ſtilled, In piteous barck, v, 53, as if changed into a tree I have diſtilled amber.
Elegy, "Ah, cruel windes," etc., IX, 33.
Eliſa, XIV, 101, Eliſha.
Eliſum, I, 19, Elyſium.
Elizabethan audiences, Taſte of, I, 41.
Elleſmere, Dedication of a tranſlation of Seneca to Lord, XIX, 30.
Elſtred, The complaint of, IX, 59.
Embace, XIX, 41, debaſe, undervalue.
Embroderers, VII, 25, trimmers.
Emperie, XIII, 34, superiority to, getting more than others.
Emunctories, XVII, 66, the excretory organs.
Enboia, I, 7, 8, Eubœa, the Negropont. See *Shepe of Enboia.*
Encloſure of common lands, Agitators againſt, XV, 73.
Ende the marriage, IV, 31, ſucceed in marrying.
England, Truth's complaint ouer, II, 85.
"England's Helicon," Poems from, XIX, 17.
Enniuſ's dream of Homer, I, 13.
Enno, VII, 9, the river Ens.
Entapiſſed, XI, 51, carpeted.
Enterolles, Frauncis, the pirate, VIII, 41.
Entrance, XIII, 75, 76, read *outrance*, exceſs, extremity.
Entertainment, IV, 76. See *Tooke the entertainment by the ende.*
Enuie, II, 55, malice.
Epiſtle prefixed to "The Covnteſſe of Lincolnes Nvrſerie," XIX, 46.
Epitaph, Eurinome's, VII, 68; William Longbeard's, VIII, 35; on Minecius and Philenia, XIII, 31.
Epitheme, XVII, 64, fomentation, poultice, any external topical application, not being an ointment or plaſter.
Erimme, VII, 43, the Ermine.
Ernefull, XIII, 84, foreboding evil.
Errors in the text noted by Lodge, Liſts of, II, 11; XI, 8; XIV, 14. Uncorrected errors; V, 30 (line 35), for "I haue martered me," read "I haue martyred thee;" VII, 32 (line 25), delete the comma; IX, 77 (laſt line), for "blow," read "bellow;" IX, 25 (line 4), read "If nought but death thy fury may ſuffice;" 29 (line 3), read "was bred, brought up, by thine, etc.;" X, 60 (lines 4, 5, and 6), are ſpoken by Carbo.
Eſay, I, 13; XII, 45; XV, 51, etc., Iſaiah.

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Eſcape, II, 7, 21; XIII, 26, etc., *ſb.*, eſcapade.
Eſcaping, For, II, 26, for his eſcapades.
Eſchare, XVII, 71, a ſcab.
Eſcheuins, V, 87, *échevins*, magiſtrates.
Eſtatute, II, 35, ſtatute merchant, a bond for money lent.
Eſtimate, VIII, 14, reputation.
Ethnicks, XVI, 44, heathens.
Ethnike, II, 50, *adj.*, heathen.
"Euphues golden legacie," IV; his Shadowe, VII, 9; the Scedule annexed to Euphues Teſtament, XIX, 5.
Euboia, I, 7, 8. See *Shepe of Enboia.*
Eurus, I, 20, the eaſt wind.
Eventation, XVIII, 77, ſupply of freſh air, ventilation.
Exalitations, XVI, 18, exhalations.
Example, Effects of evil, XI, 34.
Exceeding in proportion, IV, 135, eminent in rank.
Exigent, II, 55, extremity; 59, 60, end; IV, 34, trials; 104, ultimatum; VII, 39, achievement; VIII, 69, concluſion.
Expence, II, 15, board and lodging.
Experiment, VI, 60, to experience.
Exporciſing, XVI, 38, exorciſing.
Exquiſitely, IV, 109, minutely.
Eyeſight, Treatment of weak, XVIII, 15.
Eyes, III, 24. See *Babies in his eies.*
Ezechias, XII, 45, Hezekiah.

F. M., Satire addreſſed to, XI, 34.
Fables of Diogenes, VI, 16, The Sea and its Banks; The Wolves and the Shepherds, 17; The Wolf and the Aſs, 19; The Hare turned lawyer, 20; The Hawks and the Quail, 24; The Cock and the Capon, 27; The Fox and the Crow, 28; The Covetous Churl and his Hen, 31.
Faburthen words, XV, 15, high-ſounding words.
Facing, VI, 12, trimming on the front of a mantle.
Fading, II, 60, tranſient.
Faggot, VI, 12, a proſtitute. See *She handfull.*
Faile their courſe, III, 10, halt as they paſs.
Fainedneſſe is no faith, II, 29; diſſimulation (feignedneſs) is no ſecurity.
Faire, III, 14, 17; IV, 76, *ſb.*, fairneſs, perſonal beauty.
Falc'd, My faith ſhall not be, XVI, 47, falſed, broken.
Fallen ſo high, IV, 28, fallen from ſo great a height.
Falling on ſleep, IV, 97, falling aſleep. See *Acts*, xiii., 36.
Falling ſickneſſe, XIII, 53, epilepſy. See *Anter.*

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Famous, IV, 20, *vb.*, to make famous; XIII, 6, to ſpread.

Famous pirats, Of manie, VIII, 38.

Famozed, IV, 17, famous.

Fare, The foldes of my, IV, 99, the net of my beauty.

Faſcia, III, 44, bandage.

Faſcionatiue, II, 48, modiſh, dandified, extravagant in attire.

Faſhion, Splent, ringbone, windgall, or, XVI, 10. "Faſhion" is farcy, and the other expreſſions refer to the diſeaſes of horſes.

Faſhionate, VIII, 4, faſhionable.

Faſting ſpittle, XVIII, 12, ſaliva after an interval without food.

Father, An olde, VI, 17, one of the fathers of the Church.

Father's advice to his ſon, A, II, 20.

Fatted their fingers, II, 5, 34, enriched themſelves.

Fatneſs, Epiſtle on, XI, 52.

Fault, I, 13, *vb. pr.t.*, to err.

Faulted, II, 25, *vb.*, *p.p.*, ſinned.

Fautor, IV, 4, 13, favourer, advocate.

Fawned, II, 65. See *Occaſions fawned vpon him.*

Fearefull, IX, 7, line 4, read *feare full.*

Feat, VI, 29, *adj.*, elegant, accompliſhed.

Feather of an Egle againſt thunder, Hunters carrie the, XIII, 21. The Eagle being the bird of Jove, its feathers were regarded apparently as having ſpecial power to withſtand thunder.

Fée, Lords of, XVI, 32, perſons who are reſponſible to no ſuperior, who are their own maſters.

Fées, IV, 62, fee.

Feind, XII, 76, read *friend.*

Fellon beaſts, XV, 76, beaſts of prey.

Fencers, I, 45, profeſſional ſwordſmen, prizefighters.

Feneration, VI, 34, uſury.

Fetch, Had a, IV, 121, thought of a plan; XI, 45, ſubtle fetch, ill-gotten gain.

Fether of a forehorſe, VII, 73, a plume ſet upon the leader of a team.

Fether in it like a forehorſe, With a, XV, 68, with a projecting feather in it.

Fewell, More neceſſarie for the, then worthy the correction, II, 40, not worth puniſhment by burning unleſs a fire were wanted for ſome other purpoſe, in which caſe it might be uſeful as fuel.

Fico, Giving me the, with this in his mouth, XV, 29, inſulting me by placing his thumb in his mouth, in alluſion to the poiſoned figs uſed by the Spaniards.

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Fierce, x, 72. Is this "the wild girl," or a miſprint for *tierce*, third? Cf. old French, *tiers*, third.

Fig for Momus, A, xi, title. An expreſſion of contempt or defiance derived from a ſuppoſed Spaniſh cuſtom of deſtroying an enemy by means of poiſoned figs.

Figure, His right, vii, title, his true character.

Filbert, vi, 12. See *She handfull.*

Fillip and fiſtula, viii, 27. This paſſage means that a wound ſeeming at firſt but a mere ſcratch may become a ſerious ſore.

Find faulte, i, 2, *ſb.*, a cenſorious perſon, a captious critic.

Finde, ii, 27, provide for.

Fingers, ii, 5, 34. See *Fatted their fingers.*

Fire cannot be hid in the ſtraw, nor loue, etc., iv, 99. Love, like fire, if really preſent, will be ſure to manifeſt itſelf.

Firme, x, 45, 46, *vb.*, *pr.t.*, confirm.

Fiſher, Death of, viii, 64.

Fiſh to hang on his fingers, As one that would ſuffer no, iv, 122, as one who would allow no telltale indications to be ſeen.

Fiſt, vi, 26. See *Spie a true finger in the fiſt.*

Fiſtula, viii, 27. See *Fillip.*

Fitten, i, 30, *vb.*, *pr.t.*, feign.

Fitzwaters, Viſcount, Dedication of "Euphues Shadow," by Robert Greene, to, vii, 5.

Fiue and a reach, xv, 47. A term in the old game of Come-on-five.

Flaccus, i, 12, Valerius Flaccus.

Flattety, xv, 8, read *Flattery.*

Fleas in their eares to keep them awake, iv, 97, diſturbed by inward thoughts.

Flegume, xviii, 7, phlegm.

Flies, xv, 61, familiar ſpirits.

Fligd, xiii, 55, fledged.

Fligge is now at leake, Our youth which was, ii, 17, our youth who was fledged in proſperity, is now "down on his luck."

Floures, xvi, 26, *vb.*, *pr.t.*, foams.

Flugges, xviii, 65, fluxes.

Flurts, xv, 44, *ſb.*, flirts, looſe women.

Foine, ix, 64, *ſb.*, thruſt.

Foines, xv, 34, furs made from the ſkins of pole-cats.

Foiſon, ii, 69, plenty.

Folded, xvi, 5, encloſed.

Fond, vii, 11, ſilly.

Foormes of ſinne, vii, 63, manifeſtations of evil.

Fop, iv, 97. See *Large harueſt for a little corne.*

Forbonius and Priſceria, The Delectable Hiſtorie of, ii, 53.

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Forced, XV, 104, line 1, read *feared.*

Forefinger kiſſe, IV, 108, a courtier's kiſs upon the hand.

Forehorſe, XV, 68. See *Fether.*

Foreſpent, III, 8, waſted.

Forpointed, VIII, 56, deſtined, appointed beforehand.

Forraines, VI, 39, foreigners.

Forſpoken, XIX, 6, forbidden.

Forteſcue, Dedication of "The Divel coniured," to Sir John, XII, 5.

Forthall, XIII, 18, not to be truſted, ſpurious.

Fortunat in his loue, XV, 18. See *While Munday.*

For-thy, XIX, 13, therefore.

Fortie pound, XVI, 50. See *Put out mine eyes.*

Foſtreſſe, XVII, 36, nurſe.

Foules or fooles, VI, 20, ſowls or fools. The ſame pun occurs in III. *Henry VI.*, V., 6, "Why, what a peeviſh foole was that of Crete," etc.

Foxe ſleepe, XIII, 30, pretended ſleep.

Foyle, XIX, 11, foil, defeat.

Foyſon, II, 26; VII, 41, plenty.

Frauncis Enterolles, the pirate, VIII, 41.

Frauncis Sforza, An excellent example of continence, in, VIII, 61.

Frauds, X, 25, line 13, read *friends.*

Frecknes, XVIII, 12, freckles.

Free foote, Setting him on, II, 25, ſetting him free from liabilities.

Free horſe, IV, 20. See *Spurres to a free horſe.*

French Poet, Imitation of an ancient, VIII, 19.

Frequented his follies, XIII, 74, practiſed his follies frequently.

Friday ſtreet, VIII, 17.

Frie, IV, 44, fry, ſmall fiſhes.

Fromal, XIV, 49, read *from al.*

Frumentarius the Indian, XII, 8, Saint Frumentius of Ethiopia.

Frumpes, II, 21, lying tales; VII, 44, ill-humours.

Fullams, XV, 47, loaded dice.

Fuluius, I, 11, Marcus Fulvius Nobiliar.

Fumbls, XV, 44, mumbles, articulates imperfectly.

Funerall bountie, VI, 12, mourning cloak.

Furrowes, Diſcharge theſe, VII, 46, ſmooth your brow, cheer up.

Fuſtin, XVI, 58, fuſtian, boaſtful, coarſe, vulgar.

GADDES of ſteele, XVIII, 64, rods or wedges of ſteel.

Gagtoothed, XI, 37, talkative, indiſcreet.

Gale, I, 7, 8, read *gall.* See *Shepe of Enboia.*

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Gale, The felicitie thou ſeekeſt is, VII, 12. Gale is either a miſprint for *gall*, or an archaic ſpelling.
Gall in her eare, XV, 82. See *Abbane*.
Galladt, XVI, 13, evidently a miſprint for *gallapt*, that is, galloped.
Gallen, XV, 82, Galen.
Galley ſlaves, VIII, 41.
Gallows, Superſtitions connected with the, VIII, 34.
Gallus, Death of, VIII, 63.
Game of Kings and Queens, VII, 23.
Gang tooth was a ſeale of more truth then the beſt bunch of ſeales, The, VI, 26. "Gang tooth," a projecting tooth. Probably the reference is to mere word of mouth, or perhaps to the ſummary ſettlement of diſputes by the uſe of teeth as weapons.
Ganimede, IV, 35. Name aſſumed by Roſalynd.
Garboyle, V, 36, turmoil.
Garded, VI, 27; XI, 51, braided, trimmed; XIII, 50, adorned.
Garden, II, 69; gardin, IV, 15, guardian.
Gards, IV, 126, trimmings, ſtrips of braid; VI, 26, regards.
Gargariſe, XI, 56; XVII, 81, gargle, rinſe the mouth and throat.
Gargariſme, XVIII, 7, a gargle.
Garres, XIX, 18, compels.
Garlike to conquere the Leopard, VII, 13. Garlick, from its ſtrong odour, was regarded apparently as ſufficient to overpower the Leopard.
Gaſſampine, XVI, 43. Apparently, a coſtly woven fabric. See *Goſſanpine*.
Gawds, Inſertion of, I, 14, the uſe of florid figures, hyperbole, etc., in the compoſition of verſes.
Geare was a bruing, IV, 126, buſineſs was being prepared.
Geaſon, III, 45, ſeldom; X, 23, ſcarce.
Geere, This, XVI, 23, this affair, this buſineſs.
Gennet, A Spaniſh, XV, 84, a ſmall horſe.
Genowaies, The, VIII, 52, the Genoveſe.
Gibbous, XVIII, 50, bulging, convex.
Giezi, XV, 40, Gehazi (II. *Kings*, V.).
Gin, VII, 14, rack, torture.
Girding at, VII, 60, bantering.
Gis, By, XIX, 3, by Jeſus.
Giue me, IV, 29. See *Dram of giue me*.
Glaucus and Silla, The moſt pithie and pleaſant Hiſtorie of, III, 7.
Gleeke, VII, 60, jibe.
Glicerium, Ennius ſeeing our wan-

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ton, may rebuke her, I, 41. Glicerium is taken from Roman comedy, and the allusion is obviously to an analogous character on the English ſtage.

Gliſter, XVIII, 30, clyſter.

Gloſe, I, 3, *vb.*, gloze, deſcant ſuperficially upon; II, 14, put a ſmooth face on.

Glow, II, 49. See *Eares glowe.*

Gnatt, Virgils poore, I, 3.

Gogins, XV, 5, Gudgeons.

Gobbets, VIII, 40, ſmall pieces, morſels.

Gordians plight, Cloſe conueiaunce paſſing, II, 73. Poſſibly meaning more cloſely knit together than the Gordian knot.

Goſſanpine threed, XIII, 85, goſſypium thread, cotton thread.

Goſſon, Stephen, Retort to the "School of Abuſe," by, II, 6.

Gout, Remedies for the, XVIII, 69.

Goune, Sword before the, I, 45.

Gratious, VI, 3, ſerious, full of grace (in the religious ſenſe).

Grantham Steeple, XV, 14. See *Spier of Grantham Steeple.*

Grapes, On the vnneceſſarie thiſtle no, II, 40. "Nor of a bramble buſh gather they grapes," *Luke*, vi., 44.

Gratulation, V, 47, gratitude.

Greene wound, XIII, 41, a recently-inflicted wound.

Greene, Robert, Dedication of "Euphues Shadow" to Lord Fitzwaters, by, VII, 5; Addreſs to the Readers, by, 7; joint author of "A Looking Glaſſe for London and England," XVI, title; ſonnet in French by Lodge, from *The Spaniſh Maſquerado*, by, XIX, 4.

Gretians, I, 13, Grecians.

Grindſtone, The motions of the heavenly bodies compared to that of a, XII, 44.

Gripe, IX, 80, the Vulture.

Griphon, Deſcription of the, VI, 38.

Grogeram, XV, 33, a kind of taffeta or ſilk ſtuff ſtiffened with gum.

Grutching, III, 12; VI, 22, grudging.

Gtatis, XIV, 81, read *gratis.*

Gudgen, II, 14. See *Swallowed the gudgen.*

Guiſe, XVI, 43, cuſtom.

H. L., Epiſtle to his deere friend, XI, 57.

Hemeroides, Treatment of, XVIII, 83.

Halcyones, IV, 11, Kingfiſhers.

Half-penie, Whoſe hand was on his, II, 77, who was on his guard; hence to keep one's own intereſt in view, to diſſemble.

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Hamlet. Reference to the ghoſt of Hamlet's father in 1596, xv, 62; burleſque of Horatio's deſcription of the ghoſt in 1598, xvi, 9.
Hamonian Lake, v, 52.
Hanged higher, xv, 73, more highly privileged.
Hanſeled, iv, 134; v, 40, inaugurated, made the firſt trial of.
Happe, ii, 29, fortune, lot.
Harbourſome, ii, 52, hoſpitable.
Hare, iv, 69. See *Spied where the hare was by the hounds.*
Hare through the maze, Seeing the, iv, 106, penetrating to the real ſtate of matters.
Hare, Nicholas, Hugh, and John, Dedication of "Wits Miſerie and the Worlds Madneſſe," to, xv, 3.
Harrolt, v, 59, herald.
Hart, Sir John, Dedication of "Catharos," by John Buſbie, the publiſher, to, vi, 3.
Haſt whom the Diuel driues, He is in, iv, 69, when a man becomes poſſeſſed he goes headlong.
Hatch, xv, 93, a half door.
Hayle, ix, 8, hale, pull, draw.
Head, Treatment of pains in the, xviii, 5.
Heares, iii, 7; xi, 12, hairs.
Heart, xiv, 26, read *hearſe.*
Heart, Diſeaſes of the, xviii, 31.
Hedatch, xviii, 5, headache.
Heel, ii, 16. See *Holdes the Diuell by the toe.*
Heighfors, vii, 76, Heifers.
Helpe at maw, as the phiſition ſayth, Beleeſe, which is a, vii, 80. Maw was an old card game, in which confidence as to the reſult may have been regarded as advantageous. And ſo hope and confidence are of efficacy in the cure of diſeaſe.
Hemd are each ſuppoſes, xiii, 34, ſuch ſuppoſitions are inadmiſſible.
Hempen windowes, They fall to coyning, and from thence by courſe through, learne to ſhake their taile, xi, 68. A metaphorical way of ſaying "They are hanged." They "ſhake their taile," when ſuſpended on the gallows, their heads projecting through the loop of rope which forms the "hempen windowe."
Hent, xi, 37, held, contained.
Hepar, xi, 50, a curious name, really the Greek for "liver."
Herehault, iv, 59, herald.
Heried, ix, 60, honoured, extolled.
Hermotimus the Phocencian, The wonderfull dreame of Aſpatia the daughter of, viii, 48.

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Herome, I, 19, Saint Jerome.
Heroycall, IV, 34, heroical.
Herrie, IX, 13. See *Herry*.
Herry, IV, 41, 43, to honour, extol.
Heryte, VII, 46, inherit.
Hie men, XV, 47, dice loaded ſo as to turn up the high numbers.
Hieropolis, King Pepin kills the Duke of, V, 60.
Hiew, II, 72, hue, colour.
High climing wits doo catch a ſodein fall, III, 37. A ſaying which appears in many forms. Cf., e.g., Horace, *Carm.*, ii., 10. "Saepius ventis agitatur ingens pinus," etc.
Hiperborei, IV, 12, etc. A fabulous race of men, ſaid to dwell behind the north wind, and to live 1000 years.
Hir braſon feet, XV, 76, read *his brazen feet*.
Hircan tygres, II, 81, Hyrcanian tigers. See *Macbeth*, iii., 4.
Hiroaldus, I, 12, Lilio Gregorio Giraldi, called Giraldus.
Hiſtory of Partaritus, King of Lombardy, VIII, 42.
Hiſtory, As touching the uſe and abuſe of, XIX, 23.
Hitchocke, XVIII, 40, hiccup.
Hoarding wealth, The vanity of, II, 50.
Hobbie, IV, 11, 119, the Falcon.
Hobbie, Sir Edward, deſcribed as a bachelor of arts, IV, 5.
Holdes the Diuell by the toe, The gentleman thinking he hath God almightie by the heele, II, 16, thinking vainly that he hasarreſted the divinely appointed courſe of things, while he is merely expoſed to injury from contact with the Evil One.
Hole, IV, 118. See *Day at a little hole*.
Hole, XI, 52, whole, healthy.
Holiday dreſs of a clown, IV, 126.
Homer, Controverſy concerning the birthplace of, I, 11, Enniuſ's dream of, I, 13.
Hooker, XV, 32, ſhoplifter. "Hook" is still thieves' slang for pickpocket.
Horace, Tranſlation from, XV, 56, 88, etc.
Horne thombe, XVI, 52, a horn thimble uſed by cutpurſes.
Horror alterius ſeculi, the eighth daughter of Luxury, VI, 51.
Horſetaile which is a kinde of comfery, XVII, 73. Horſetail is the common English name of the *Equiſetum*.
Horſnes, XVIII, 23, hoarſeneſs.
Hoſtia, VIII, 42, Oſtia.
Hoſterie, XIV, 49, an inn. The word is here uſed figuratively

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to ſignify the original dwelling-place or home of the waters.
Hott houſe, XVIII, 20; hot howſe, 80, Turkiſh bath.
Houlde where there was no handle, To catche, VII, 19, to make love where there was no return of affection.
Hoults, III, 36, holts, woods.
Hounds, IV, 69. See *Spied where the hare was by the hounds.*
Houſe out of the window with his boaſtings, He flings, XV, 15, he boaſts recklefſly.
How Kinge Roderigo, the laſt of the Royall houſe of the Gothes, loſt his kingdome and life thorough his incontinence, VIII, 64.
Howard of Effingham, Dedication of the Tranſlation of Joſephus to Lord, XIX, 21.
Howlet in your playe, It had bene a fitter ieſt for your, I, 28. We ſhould ſay, "It would have been a fitter jeſt for your clown." "Howlet" for owlet, a ſmall owl. The word ſeems to have been uſed of uglineſs, clowniſhneſs, ruſticity. Cf. Ben Jonſon's *Sad Shepherd*, ii., 1, "Out, thou houlet! Thou ſhould'ſt have given her a madge-owl, and then thou'dſt made a preſent o' thy ſelf."
Hubert, biſhop of Canterbury, VIII, 27.
Hugger mugger, In, II, 14, in ſecret.
Humber, Origin of the name of the river, IX, 66.
Humours, Faſhion your ſelfe to fęede, II, 32, accommodate yourſelf to men's diſpoſitions.
Hunſdon, Dedication of "Roſalynde" to Lord, IV, 3.
Huſbands, Memorable deeds of Valaſca, a Lady of Bohemia, who cauſed all other ladies to kill their, VIII, 54.
Huſcap, XVI, 26, ſtrong ale.
Hyacinth, The Eaſterne, XVII, 24, the Sapphire, Topaz, or Garnet.
Hymns and ſongs of William Longbeard, Spiritual, VIII, 35.
Hyoſciames, VII, 54, Henbane.
Hypocriſie, XV, 17.

IAGGED, VI, 57, ſcolloped, ſerrated, indented.
Ichneumon, its method of defending itſelf againſt the Aſp, I, 9.
Iet vp and downe, VI, 26, ſtrut to and fro.
Iet draweth Amber, VIII, 18.
Ietting, XV, 26, ſtrutting.
Iets, XV, 11, 32, *vb.*, *pr.t.*, ſtruts.
Ieate, IV, 112, Jet.
Imbaced, VII, 46; XII, 73, debaſed, vilified.

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Imitation, Men delighted with, I, 41; of an ancient French poet, VIII, 19.
Impatient of hir wrong, VII, 33, tired of her reproaches.
Impe, XV, 13, impede.
Impertinacie, II, 6, provocation.
Implaiſter, IV, 34, plaiſter, ſalve.
Important, XIII, 66, *ſb.*, import, importance.
Importe, To, VII, 19, to ſignify.
Impoſtume, XVII, 57, puſtule, abſceſs.
Impugned, VIII, 57, defeated.
Impulſiō, XIII, 69, compulſion; II, 42, neceſſity.
In Momum, Lines prefixed to a Tranſlation of Seneca, XIX, 40.
In praiſe of his Miſtris dogge, Epiſtle, XI, 63.
Incarnatiue, XVII, 71. Apparently a medicament to clarify the humours.
Inceſtuous, II, 29, unchaſte. No ſpecial degree of unchaſtity is indicated. See *King Lear*, iii., 2.
Inconſiderate, XVII, 43, of no conſequence.
Inconſideratio, the third daughter of Luxury, VI, 47.
Inconſtantia, the fourth daughter of Luxury, VI, 47.
Incontinence of King Roderigo, VIII, 64.
Incontinently, XVII, 42, haſtily.
Incouiences, I, 4, *ſb.*, breaches of *convenance*, unſeemly alluſions.
Incountrie, V, 60, 63, *ſb.*, encounter.
Increcible, I, 26, incredible.
Incrochers, II, 3, encroachers, rapacious wealth-hunters.
Indamnified, V, 37, *vb. trans.*, *p. t.*, injured, brought loſſes upon.
Indemnifie, VIII, 53, 58, to take revenge upon.
Indeſtious, XII, 14. Evidently induſtrious.
Indiuided graue might bear to indiuided heartes, And, XIV, 25, read *one undiuided graue might bear two undiuided heartes.*
Induction to "Phillis," IX, 5.
Indurate, II, 42, 43, obdurate.
Infectious, VII, 102, virulent.
Infeſtion, XVII, 3, infection, the plague.
Ingratitude, XV, 21.
Ingraude, VII, 68, interred.
Iniuriet, ake, XVI, 13, read *injurie, take.*
Inns of Court, Epiſtle dedicatory to the Gentlemen of the, II, 5.
Inſcience, I, 4, 7, neſcience, ignorance.
Inſew, II, 72, iſſue.
Inſtrumēt, I, 7, inſtrumentality; II, 21, *ſb.*, object.

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Inſtrumentes, II, 39, enactments.
Intelligencer, XV, 23, approver, informer; 26, a pimp; 73, a ſpy.
Intend, III, 38, accompany; IX, 65, pretend; XII, 8, look to.
Intended, V, 72, kept; 84, ſaw to.
Intending, VII, 66, ſtudying.
Intentiue, X, 57, attentive; XIV, 57, bent on.
Interatie, II, 62, entreaty.
Intermedled, V, 7, intermelled, mingled, mixed.
Intermedling, V, 60, mingling.
Intort, V, 13, miſapply.
Intreats, IV, 67, entreaty.
Inuied, V, 54, envied, grudged.
Iocond, II, 77, jocund.
Iodocus Badius, I, 14, the French printer.
Iohannes Scotus, Death of, VIII, 63.
Iolly Robbins, XV, 34. Here, crafty devices. The phraſe, however, was otherwiſe uſed, as may be ſeen from the following quotation :— "Of him whom we ſee very lively and pleaſantly diſpoſed, we ſay, his head is full of jolly Robbins." Quoted by Reed from *Merchandiſes of Popiſh Prieſts*, 1629.
Iones, Iohn, Gentleman, in praiſe of the author, II, 9.
Ioy, III, 16, *vb.*, enjoy.
Irarus, IV, 128, read *Icarus*.
Iſlington, I, 33. Probably ſome noted reſort, whether the White Conduit Houſe or not. Goſſon in his *School of Abuſe* ſpeaks of women of doubtful character as "Venus nunnes in a cloyſter at Newington, Ratcliffe, Iſlington, Hogſdon, or ſome ſuch place."
It not his mercie, XV, 21, read *it is not his mercie*.
Italian rimes, Verſes in the manner of the, VIII, 20.
Iudiciall daie, XVIII, 72. Special days are ſtill conſidered critical in ſome diſeaſes, marking a change for the better or worſe.
Iuie, XIX, 5. An ivy-buſh was formerly hung before taverns to indicate that good wine was to be had within.
Iulian, Countie of Cantabre, VIII, 64.
Iulling, II, 85. Probably miſprint for *lulling*.
Iury, XVI, 5, Jewry, the Jews.
Iuſtice is made a noſe of waxe warmed, and wrought according to all mens pleaſures, XIII, 40, people do what they pleaſe in the name of Juſtice, altering as they like her noſe, or aſpect.

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Iuſts, XIII, 45, jouſts, a tournament.
Iuuenal, Tranſlation of his lines, *Viuendum eſt recte*, etc., I, 43.

KARSIE, IV, 126. See *Kerſie*.
Kaw me and I kaw thee, XI, 12, praiſe me, and I'll praiſe thee. Still current.
Kembinge, IX, 15; kembing, XV, 68, combing.
Kerſie, XV, 33, a coarſe woollen cloth, originally manufactured at Kerſey in Surrey.
Kill, IV, 82, *ſb.*, kiln.
Kinde, From his, III, 7. See *Colour from his kinde*.
Kind, XII, 62, the courſe of nature.
Kindheart, XV, 44. "Kindheart" was a name or nickname of an itinerant dentiſt of Elizabethan times. The "teeth in his hat" were obviouſly a badge of his trade.
Kings and Queenes, VII, 23. A paſtime or round game.
Kinges evil, XVIII, 13, ſcrofulous ulcers.
Kinsfolks, Covetouſneſs of, II, 45.
Kiſt the childe for the nurſes ſake, IV, 98, had a more important end in view than the apparent one.
Kiſtreſſe, IV, 112, the Kite.
Knancks, ſing for Mauors draweth nigh, XVI, 17. An old word "knang" meaning grumbling, may poſſibly underlie "knanck" here.
Knot, XI, 36, a flower bed.

LABIAN, VII, 40, Libyan.
Lacedemonians, Cuſtoms claimed by, as public virtues, VIII, 69.
Ladies baine, XVII, 65. See *Our Ladies baine*.
Laid, I wiſh the ports might be, XV, 58, I wiſh the ports of entrance might be watched.
Laieth y^e^ loſſe, II, 18, eſtimates the loſs or diſcount.
Lake, III, 13, line 26, read *like*.
Land changing hands more frequently in Lodge's time than before it, II, 86, ſtanza 4; appropriation of, VI, 4.
Langrets, XV, 47, dice loaded ſo as to turn up three or four. See *Bard quater traies*.
Laps, II, 33; VI, 9; XV, 35, 45, clutches, ſnare, ambuſh.
Large harueſt for a little corne, like a fop ſhe muſt haue a, IV, 97, like a fool ſhe makes a great fuſs about a little matter.
Lathers, VI, 51, ladders.
Latimer, Death of, VIII, 64.
Lauiſh in the letter, I, 11, flippant in literary ſtyle.
Lawing, XV, 77, litigation.

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Lawrell to eſcape lightning, VI, 8. The Laurel was popularly believed to be a defence againſt lightning.
Laws and Cuſtoms, Diſpute by ſeven Ambaſſadors at Antioch which of their Common-weales had the beſt, VIII, 68.
Lawyers, Diogenes on the duties of, VI, 20.
Leake, II, 17. See *Fligge*.
Leare, His thoughts diſtraught inceſſant troubles, XI, 45. Leare, according to Palſgrave, means "Je regarde de longue vue," thus the ſenſe will be "His diſtracted thoughts eſpy inceſſant troubles in the diſtance."
Learned Colin, IX, 6, Spenſer.
Leas, IV, 72, plains.
Leaſe parol, XVI, 41, a verbal agreement.
Leaue to learn, I, 44, abſtain from learning.
Lecks, XVIII, 56, convolutions.
Ledde, I, 23, *vb.*, *p.p.*, laden.
Léeſe, II, 30, loſe.
Léekes, III, 24, likes.
Leete, VI, 26, a county court.
Legacie, Sir Iohn of Bordeaux, to his Sonnes, IV, 10.
Lemmō, XVI, 3, leman, paramour.
Lenety, XVIII, 43, *ſb.*, cathartic.
Lent, XVI, 66. See *Read-herings cob.*
Lenyified, XIV, 24, lenified, ſoftened.
Leo of Spoletum, Death of Peter, VIII, 64.
Leopard, VII, 13. See *Garlicke to conquere the Leopard.*
Lepte, VIII, 64, Lebida, anciently Leptis Magna.
Lercato, Wonderous revenge of Megollo, VIII, 52.
Let, V, 83; IX, 73, *ſb.*, hindrance.
Lettice for your lippes, Phœbe is no, and her grapes hangs ſo high, etc., IV, 105, Phœbe is unattainable. Cf. the well known fable of the Fox and the Grapes.
Leuiathan, The fearfull race of, XV, 9.
Libards, XIV, 88, Leopards.
Licentiouſneſs, Diogenes on, VI, 41.
Licke the fat from your fingers, Let not therefore curiouſnes, VI, 23, let not meddling with matters which do not concern you prevent your profit.
Licinius, I, 39, Licinius Calvus.
Life, Poems in commendation of a ſolitary, III, 37; life a ſtage-play, XIII, 91.
Lights, The Father of, I, 5, Jupiter.
Lights, X, 43, lungs.
Like of Montauns, IV, 106, read *love Montanus.*

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Liketh me, Neither of them, VI, 40, I like neither of them.
Lilly, the famous for facility in diſcourſe, XV, 63.
Limace, VII, 32, the Slug.
Limbique, IX, 54, alembic.
Lime, VII, 20, ſnare, bird-lime.
Limme of Sathan himſelfe, II, 17, Satan's intimate ally.
Lines on the miſery of man's lot, XIII, 9.
Lintells, XVII, 73, Tares, or poſſibly Lentils.
Lions, IV, 54, 83, etc., the city of Lyons.
Liſſeux, V, 21, Liſieux.
Lite, A, II, 73, a little.
Lither, V, 31; VII, 44, limp, pliant.
Liſt, XIII, 24, the ſelvedge of woollen cloth; XVIII, 12, a ſtrainer or filter made of liſt.
Little corne, IV, 97. See *Large harueſt for a little corne.*
Liver, Diſeaſes of the, XVIII, 46.
Loadſtarres, V, 4. See *Colours and no counterfeit.*
Loate, VII, 104, the Loach.
Loch, XVIII, 27, a tincture or medicinal ſubſtance to be licked by the patient.
Lock of Gedeon, XIV, 19, the fleece of Gideon.
Lockram, IV, 126, a coarſe linen ſtuff.
Locuſt, XIII, 18.
Lodge, Thomas, bred and brought up in the City of London, XVII, 3; Voyage to the Iſlands of Terceras, and the Canaries, IV, 4; at Sea in 1592 with Maſter Candiſh, VII, 5, 7; writes "Margarite of America" in the Straits of Magellan, XIII, 3; reſiding at Low Leyton in Nov., 1596, XV, 4; reſiding in Warwick Lane, Auguſt, 1603, XVII, 4; deſcribes himſelf in 1610 as married, and as having been enabled to return to England and live there in peace and quietneſs through the good offices of Sir Thomas Edmonds, Ambaſſador at the French Court, XIX, 29; deſcribes himſelf as "Doctor in Phiſicke," XVII, title; facſimile of handwriting, XVIII, 2; too infirm to wait upon the Counteſs of Arundel in [1623?], XVIII, 3.
Lodi, The Cittie of, VIII, 43.
Long handes can catch a farre, VI, 14. See III. *K. Henry VI.*, iv., 7, "Great men have reaching hands," etc.
Longbeard, William, Life and Death of, VIII, 5; treachery to his brother, 6; champions the cauſe of the people, 9; judgment upon Robert Beſaunt, 15; love for the fair

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Maudeline, 18; ſlays Arthur Brown, 25; takes refuge in Bow Church, 29; captured by ſtratagem and tried, 31; condemned, 33; ſpeech on the ſcaffold, 33; confeſſion, 34; death, 34; funeral, 34; epitaph, 35; ſpiritual hymns and ſongs, 36.

Longing tooth, A. See *Tooth.*

"Looking Glaſſe for London and England," XVI, 3.

Lookt after, II, 44, overlooked.

Looſing, XVIII, 26, *ſb.*, an aperient.

Looſeth his ſope and his labour, VII, 53. See *Aſſes eares.*

Lorrell lad, IV, 41, idle youth.

Loſings, XVII, 28, lozenges.

Loſſe, II, 18. See *Laieth y^t loſſe.*

Loſſell, X, 44; XVI, 37, a worthleſs raſcal.

Loſt your Sauiour, You, XIV, 23, your Saviour remains to you.

Lothes, XV, 51, Lot's.

Louſe thyſelf, XV, 112, cleanſe thyſelf from Lice, ſcratch thyſelf.

Low Laiton, XV, 4, Low Leyton, Lodge's reſidence in November, 1596.

Low men, XV, 47, dice loaded ſo as to turn up the low numbers.

Lowre, III, 30, *ſb.*, frowning brow; II, 17, *vb.*, frown, lower upon.

Lozells, IV, 53. See *Loſſell.*

Lucan, Tranſlation from, XV, 75.

Lucillius, I, 38, Caius Lucilius.

Lucretius, Death of, VIII, 63.

Luke, VIII, 61, Lucca.

Lullabie, Beauties, III, 39; the Widow Nowlay's, VIII, 11.

Lunacion, XII, 59, the period between two ſucceſſive new moons.

Luſking, XI, 10, lolling, idling.

Luted, XVII, 31, 65, ſealed up with clay.

Luxury, Diogenes on, VI, 41.

Luxury in perſonal adornment, Spread of, XV, 20.

Lycour, II, 44, liquor.

Lymeſt it well, VI, 63, uſeſt good mortar.

Lyſt, VII, 55. See *Cloth by the lyſt.*

Lyther, IV, 136, active, ſupple.

M., THE RIGHT, I, 1, the right man.

M., XVI, 8, 31, maſter.

Macheuils prince, XIII, 20, Machiavelli's work, *Il Principe.*

Machiavelli, XIII, 20, 21. See *Artificiall Villanies.*

Maddin beere, XVIII, 62, ſtrong, intoxicating beer.

Magellan, "Margarite of America" written in the Straits of, XIII, 3.

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Magiſtrates, Diogenes on the duty of, VI, 15, etc.
Magnificall, V, 56, haughty.
Maimes, VII, 13, blemiſhes.
Maintenance of an honeſt family for three years, £100 ſufficient for the, II, 21.
Make, A, IV, 103; XIV, 18, *ſb.*, a huſband.
Make vp a meſſe, IV, 113, arrange a match.
Malgrado, The Shepheard, IV, 121.
Malgrauia, Death of the Earle of, V, 60.
Mamelucks, V, 66, Mamelukes.
Mammon, Of ſtrange and miraculous Deuils ingendred by, XV, 32.
Man, XV, 101, a ſhip, as in man-of-war, merchantman, etc.
Manchet, XVIII, 12, a loaf.
Manciple, VII, 63, a purveyor, a caterer. Man is here ſaid to be a manciple of Death, becauſe, by bringing children into the world, he provides it with freſh victims.
Mand Fawlcon, II, 17, a trained Hawk.
Manifolde aſpectes, II, 53, wandering glances.
Manners, VII, 10, read *maſters*.
Mantinea, the city for which the emperors contend in "A Margarite of America," XIII, 6.
Mantuan, The, I, 23, Virgil.
Marcus Tullius, Death of, VIII, 63.
Margarite of America, A, XIII, 5.
Marius and Scilla, The moſt Lamentable and true Tragedies of, X, 3. See alſo VIII, 41, 66.
Mart, II, 36. See *Caſual mart.*
Martelli, Imitation of, XIII, 78.
Marie the mother of Chriſt, The Teares of, XIV, 17.
Mas vſurer, II, 30, Maſter uſurer.
Maſter, So his creditour woulde be his wordes, II, 31, if his creditor would take his word.
Maſterleſſe men, XVII, 42, workmen out of employment.
Mate, III, 3, a comrade.
Mated, X, 16, checkmated.
Matteris, VII, 37, mattreſs.
Maudeline, William Longbeard's loue to his faire Lemman, VIII, 16.
Maux, XV, 44, minx (?).
Mauors, XVI, 17, Mars.
Maw, VII, 80. See *Helpe at maw.*
Maximinns Tirius, I, 8, Maximus Turius.
Mayden walls of the world, V, 45, 46. May refer to the world as untouched by the recluſe.
Mayor of London, Dedication of "A Treatiſe of the Plague" to the Lord, XVII, 3.
Maze, IV, 106. See *Hare through the maze.*

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Mazer, IV, 81, 94, 128, a large goblet.
Meade, XVI, 13, meadow.
Meane, IV, 11, a middle voice part in muſic.
Meaſe, XVI, 20, meaſure.
Meat in the mouth, Finding all things, II, 16, having regard only to preſent ſatisfaction.
Mecockes, II, 22, men enfeebled by exceſſive ſenſual indulgence.
Medecines for diuers infirmityes, XVIII, 79.
Mediocritie, VI, 11, moderation.
Medley coulour, IV, 126, variegated.
Medly, IX, 54, *vb., pr.t.*, mingle.
Medor, III, 11; Medoro, a character in Arioſto's *Orlando Furioſo.*
Meduſas turne may well ſupplie, Whoſe touch, II, 74. Perhaps, the touch of others in compariſon with them being as that of ſtone. The ſight of Meduſa's head turned perſons to ſtone.
Méedes, XVI, 18. Probably meaſure, extent.
Méerlie, XII, 24, ſimply.
Megollo Lercato of Genoua, A wonderous reuenge executed by, VIII, 52.
Megrim, XV, 87, low ſpirits, the blues, megrims.
Mel, II, 87, honey.
Memento, IV, 23, 70, reverie.
Memorable deeds of Valaſca, a Lady of Bohemia, VIII, 54.
Menalcus, Eglogue to happie, XI, 20.
Men, Of many famous, who leauing the gouernement of the Commonweale, gaue themſelues over to a priuate life, VIII, 76.
Men, of many learned, ancient and moderne, who violently and infortunatelie ended their daies, VIII, 63.
Merchants, Rapacity of, II, 13; Diogenes on the duty of, VI, 30.
Merrie go downe, VI, 21, draught of ſtrong ale.
Meſeraickes, XVIII, 76, the meſentery.
Meſphos, The woodes of, XIII, 23.
Meſtfull, V, 61, woeful, griefſtricken.
Meſulmahes, V, 58; Muſulmahs, 78, Muſſulmans.
Meſure, I, 28, a dance.
Meſſe, IV, 113. See *Make vp a meſſe.*
Metamorphoſis, Scillaes, III, 4.
Methridates, IX, 7, an antidote.
Michaoe, VII, 70, Micah the prophet.
Millaine, VI, 29, Milan.
Millanors, A, XVII, 35, a native of Milan.

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Millia the pirate and Dioniſius the Tyrant, VIII, 40.
Miniõ, II, 19, minion, minx.
Miriade, VII, 98, a large ſum of money, ten thouſand pounds.
Miſcarriage. Medecines againſt Abortion, XVIII, 79.
Miſcellaneous pieces by Thomas Lodge, XIX, 3, etc.
Miſcheeuaunce, V, 53, miſchance.
Miſconſter, XII, 6, miſconſtrue.
Miſconſture, XV, 65, miſconſtrue.
Miſdeemes, II, 90, *ſb.*, abuſes.
Miſne ſaile, VI, 26, mizzen ſail.
Mixttõn, XVIII, 9, mixture.
Moale, IV, 74, ironmould.
Mockado, XV, 20; XVI, 20, a woollen imitation of velvet.
Moly, III, 12; IX, 68, an herb with a black root and white bloſſom, ſaid to have been given by Hermes to Ulyſſes to counteract the ſpells of Circe.
Momerie, XV, 21, mummery, a performance by mummers.
Momus, A Fig for, XI, title.
Monaldo Guecca the pirate, VIII, 42.
Moneth, XIII, 6; XV, 46, etc., month.
Montanus apparailed all in tawney, to ſignifie that he was forſaken, IV, 128.
Montgibel, XIII, 64, Mount Etna.
Moone, An aſpect of the, conſidered ominous in ſpring, XV, 50.
Moors, Conqueſt of Spain by the, VIII, 65.
Moore, Death of Thomas, *i.e.*, Sir Thomas More, VIII, 64.
Morningſberie, XV, 41, dawn.
Mortifie, XV, 82, ſecure with mortar.
Moſſe his mare, VI, 13. Moſſe is proverbially ſaid to have caught his mare napping, having failed to catch her awake.
Mot, V, 53, motto.
Mother, XVIII, 10, 35, the womb.
Motion, II, 26, read *mention*.
Motion, II, 57, means.
Moulewarpe, XV, 37, a Mole.
Mount Gibel, IX, 75, Mount Etna.
Mountaines of Italy, Thoſe luſtie, XII, 14.
Mowing, This is no meate for your, XIII, 28; I am not for your mowing, XV, 44. "Mowing" means carnal acquaintance, and the phraſes mean to convey that there is no equality between the ſpeakers.
Moyle, V, 21, 44, Mule.
Muca, VIII, 64, Muſa.
Mulit, King of Arabia, VIII, 65.
Mumpſimus, XV, 43. This word, uſed here as an epithet becauſe of its abſurd ſound,

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means literally a blunder perſiſted in in ſpite of correction.

Mundification of rozen, XVII, 69. Apparently, purified reſin.

Mundifie, XVII, 69; XVIII, 14, to cleanſe.

Mundifier, XVII, 70, cleanſing medicine.

Murre, XI, 45, catarrh.

Muſcouian, Your, ſtraungers, your Scithian monſters, wonderful by one Eurus brought vpon one ſtage in ſhips made of Sheepeſkins, I, 20. An intereſting paſſage with reference to the properties and ſtriving after ſtage effect in Elizabethan times. Cf. the Muſcovites in *Love's Labour Loſt*, v., 2.

Muſcus, I, 19, Muſæus.

Muſic, Defence of, I, 24.

Muſition, I, 26, muſician.

My thinks, I, 2, read *methinks*.

Myſing, XI, 45, miſerly.

NAME THEM FLIE, VII, 16, bid them flee.

Names of the ſeuen capitall angels and ſeuen deuils, XV, 8.

Nameurs, The Dukedome of, IV, 139, Nemours.

Nana the Italian bawd, XIII, 20, 21. See *Artificiall Villanies*.

Naples, The ſicknes of, VI, 56, venereal diſeaſe.

Naſh, Th., true Engliſh Aretine, XV, 63.

Nauar, VIII, 42, Navarre.

Naxus, I, 8, Naxos. See *Shepe of Enboia*.

Nay, III, 12, *ſb.*, refuſal.

Neate, XI, 58, cattle.

Neb, III, 36; Nebbe, VI, 28, bill (of a bird).

Neckeverſe, XV, 92, neck verſe, the beginning of the 51ſt pſalm, read by criminals claiming benefit of clergy.

Nectternall, XVI, 18, nocturnal.

Neere, XI, 44, near, parſimonious.

Netheard, II, 70, neatherd, cowkeeper.

Nettle for Nice Noſes, A, VI, title.

Neuius, I, 39, Novius.

Newfangleneſſe, VIII, 49, inconſtancy.

Nicanor and Philip of Macedon, II, 8.

Nicolaits, The, XV, 17, the Nicolaitaines, alluded to in *Rev.*, ii., 6; a ſect which admitted various licentious practices as lawful.

Niggardiſe, VI, 62, parſimony.

Nill, III, 12, will not; nill regard, 10, diſregard.

No ſmal birde, I, 16, no bad authority.

Nobles, II, 37, 43, gold coins

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worth about ſix ſhillings and eightpence.

Nocent, XIII, 60, noxious, the reverſe of innocent.

Nolanum, Panlinus tho the byſhop of, I, 13. Nolanum, called alſo Nola, was in Campania, and Paulinus was biſhop in the 5th century.

Noli me tangere, XVIII, 13, itch, ringworm, or ſyphilis.

Northren Waineman, VII, 32, a name for the conſtellation ſometimes called "The Plough."

Norfolk, the birthplace of Robert Greene, VII, 6.

Norman, A champion wreſtler deſcribed as a, IV, 19.

Normandie, Life of Robert, ſecond Duke of, V, 5.

Noſe, Remedies for affections of the, XVIII, 21.

Noſe of Waxe, XIII, 40. See *Iuſtice is made a noſe of wax.*

Nottingham, Earl of, XIX, 21. See *Howard of Effingham.*

Nouells from a farre, II, 86, foreign novelties.

Nowlay, How William with the long beard handled the cauſe of Peter, VIII, 9.

Noy, II, 75, *ſb.*, annoy, annoyance. See *Richard III.*, V., 3.

Nullifidian, XV, 91, an unbeliever.

Nununtia, VIII, 68, Numantia.

Nuſſell, II, 21, *vb.*, to nurſe, to cocker up.

Nyeth neere, IX, 27, nigheth near, is cloſe at hand.

Nymphes, XVI, 17.

OBIECT, VI, 46, *vb.*, *p.p.*, expoſed.

Occaſion, To conclude without, II, 7, to aſſume without proof. To ſerue, IX, 70, to await one's opportunity, to bide one's time.

Occaſions fawned vpon him, How fauourably all, II, 65. What favourable circumſtances preſented themſelves.

Ode to Maudelin, William Longbeard, his, VIII, 22.

Oditius, XIV, 51, read *Odilus*, St. Odilon?

Offspring, II, 6, parentage.

Ofspring, III, 29, for *offspring*, parent or author.

Oftſcome, I, 1, *ſb.*, ſcum. A word compounded from *outcome* and *ſcum.*

Oftſpring, I, 14, the ſource.

Oile (good to quench lightning), XV, 86. The ſuperſtition about oil may have ariſen from ſome idea of its not conducting electricity.

Old beaten dogge, This harlot is an, II, 17. No novice in the craft.

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Old crowd, An, IV. 135, a great crowd.

One, III, 21, line 12, read *on*.

Onyx, It is ſaid of the (a ſtone gathered in India and Arabia) that it tieth ſpirits, preſenteth dolefull viſions, multiplieth ſtrife, and cauſeth brawles, XV, 82. Nicols, in his *Arcula Gemmea*, ſpeaks of this ſtone as ſuppoſed to "excite paſſions, move melancholy, and ſtir up ſtrifes if worn on the neck as an amulet, and as hindering fits of epilepſy."

Open Secreſie, VII, 10. See *Vermine in theyr toongues*.

Openeth, II, 34, diſcloſeth.

Opiate, XVIII, 67, an anodyne, not neceſſarily a narcotic.

Opiate called Tripheramagna, XVIII, 51.

Oppilations, XV, 109, XVII, 25, 38, XVIII, 50, obſtruction in the lower inteſtines.

Orace, XVII, 30, Orris.

Orator, Your Honors moſt bounden, XII, 6, One bound to pray for your Honour's welfare.

Orators, objected to by the Scicionians, VIII, 70.

Originall, Begin to take the, II, 60, commence.

Oſeas, XVI, 7, Hoſea.

Oſtry, XVI, 39, inn.

Othouiel, XIV, 112, Othniel.

Ouerlirant ſhewes, Like the Roſe ouerwaſhed with, V, 61. There was an old word "lire" uſed of the face, countenance, ſurface. The reference will thus be to the Roſe waſhed over its ſurface. "Shewes" is probably a miſprint for "ſhewres" or 'ſhowres," ſhowers.

Our Ladies baine, Set the ſaid oyle in, XVII, 65. "Baine" might denote "bath," but here perhaps we may underſtand "Our Lady's bane," the word reſembling "henbane," and denoting ſome herb connected with the name of the Virgin.

Outrance, XIII, 51, miſprinted *entrance*, proof, accompliſhment.

Outrodes, V, 59, military foraging expeditions.

Ouercladdeth, V, 31, overcloudeth, overcovereth.

Ouerloke, I, 6, *vb.*, ouerlooke, II, 28, examine.

Ouid, The promptnes of, in verſification, I, 11; tranſlation from, XV, 115.

Ouerſlipt, VI, 27, read *ouerſlipt*, paſſed over.

Ouerwéening, II, 81, *ſb.*, preſumption.

Oyſter, Goſſon compared to an, becauſe "ſhe in her ſwimming receiueth no ayre," I, 7.

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PACE, My working thought deluding of my, III, 31, being too much occupied with my thoughts to take heed of my ſteps.

Pad hidden in the ſtrawe, The, IV, 19, the concealed wrong.

Pagination reverſed, I, 14, 15, 12, 13, 10, 11, read, *10, 11, 12, 13, 14, 15*.

Pales, X, 52, ſtripes. In heraldry a pale is a vertical ſtripe down the middle of the eſcutcheon.

Palie, II, 74; III, 10, pallid.

Pallas flowre, Whilſt pale like, III, 12, whilſt pale like the flower of the Olive.

Palliard, VI, 48, an impoſtor; VIII, 45, a raſcal.

Palliardize, VI, 46; palliardiſe, 56, etc., fornication.

Palmer, Dedication of Joſephus' Wars of the Jews, to Anthony, XIX, 27.

Palſgraue, XV, 84, a count palatine, the ſuperintendent of a royal palace.

Panatels, Almond milke and, XVII, 55. "Panatels," apparently, ſome light preparation of bread. A "panado" was a bread caudle.

Pangetiue, XVIII, 60, producing ſhooting pains.

Panlinus, I, 13, read *Paulinus*, Saint Paulinus, Biſhop of Nola. See *Nolanum*.

Parcell, II, 27, portion.

Partaked my paſſions with the print, III, 3, publiſhed a poem.

Paſcale, Verſes in imitation of Lodouico, XIII, 78.

Paſan, VII, 9; Paſſan, 69, the city of Paſſau.

Paſtance, V, 6, paſtime.

Patch, VI, 6, a child's clout, a token of folly.

Pater noſter, VIII, 49. See *Pennie no Pater noſter, No.*

Pauions, I, 28, pavans. The pavan is an old form of dance muſic.

Paulme, IV, 69. See *Shiſte carries no paulme.*

Peace and war, I, 45.

Peakes, VI, 57, lace ruffs.

Pearkt, IV, 134, perked, decked out.

Peaſants holiday dreſs, VII, 73.

Peate, pretie, IV, 137; XVI, 19, pretty pet, pretty girl.

Pedantry of Elizabethan criticiſm, Examples of, I, 12, 13; and elſewhere throughout the tract on Goſſon's "Schoole of Abuſe."

Peele, Now iuſtly am I counted a, being fed no waies better than by the deaw of teares, XIV, 61. "Peele" is probably a miſprint for *pelle*, a receptacle for water. It might denote

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either an earthen veſſel, or a pool beneath a waterfall.
Peindes, Sugar, XVIII, 26; ſugar penedes, 28, pounded ſugar.
Pencile man, The, III, 33, the artiſt.
Penury, VII, 68, pain.
Pennie-knaues, III, 28, mean perſons.
Pennie ſiluer bo her leaue, Tho ſhe ſay that ſhe is faireſt, I thinke my, XVI, 17. Though ſhe may claim pre-eminence for beauty, yet I have ſomething to ſay for myſelf in that reſpect, "my penny is ſilver," by her leave.
Penny father, VIII, 15, capitaliſt.
Pennie no Pater noſter, No, VIII, 49. Prieſtly interceſſion muſt be paid for. Generally, no work no pay.
Perſeus, I, 14, Perſius the poet.
Peſſimiſm, Expreſſions of, II, 13, VII, 52, 53.
Pet, Taken the, IV, 90, taken offence.
Peter Leo of Spoletum, Death of, VIII, 64.
Petarch, II, 7, read *Petrarch*.
Petrarch, Story from, II, 7; Death of, VIII, 63.
Petrot draweth fire, ſo the lookes do gather affection, As the clay, XIII, 52. "Petrot" is probably a miſprint for *petrol* or *petroll*, ſaid to have denoted "a chalky clay."
Peyſant, II, 41, heavy.
Pharos, XIX, 13, beacon light-houſe.
Pheare, IV, 100; Pheere, VII, 56, wife, mate.
Philamis and his Athanatos, VII, 86.
Philautus, to his Sonnes liuing at the Courte, VII, 8.
Phillip of Macedon with Nicanor, II, 8.
Phillis, Sonnets to, IX, 7.
Phiſions, I, 5, *ſb.*, phyſicians.
Phiſnomy, IV, 133, phyſiognomy, face.
Phœbus birds doe glide, As in Cayſter, III, 25, as Swans glide on the River Cayſter.
"Phœnix Neſt," Lines from the, XIX, 6.
Phreneticall, VI, 48, mad.
Phrenſie, XIX, 27, *adj.*, frantic, mad.
Phyſitians, objected to by the Sicyonians, VIII, 69; ſpoken of as proſtituting their profeſſion by practiſing for money, XVII, 6.
Pibbles, III, 14; VII, 36, pebbles.
Picenio, ſtated to be the ancient name of Pozzuolo, VIII, 66.
Pico, Death of Lord Francis, VIII, 64.
Picture of war, XII, 39, read

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picture of wax. Sorcerers were ſuppoſed to make and ſtab with a needle images in wax of thoſe whom they wiſhed to make away with.

Pie, XVIII, 16, Magpie.

Pie of his winning, So that he may crie wo the, XV, 45. The expreſſion is probably derived from ſome game or lottery in which the prize was a pie which proved worthleſs or injurious.

Pietati, XIII, 13, 14. "Pietati" evidently means here "complaints," "ſupplications for pity."

Pigſney, VII, 53, pet, pretty one.

Pike, Our anchors on the, XVI, 31, our anchor's apeak.

Pile, II, 72, column, Corinna's neck; III, 41, pillar.

Pilled, VIII, 8, pillaged.

Pinkie nine, X, 54, an old game at cards.

Pipers, I, 31, ſtrolling muſicians.

Piſarra, Death of the Marqueſs of, V, 60.

Pirats, Of manie famous, who in times paſt were Lordes of the Sea, VIII, 38.

Plague. The Cauſes, XVII, 14; the ſort of weather which commonly preceded an outbreak, 20; ſymptoms, 21; preventive meaſures, 22, 38; diſinfectants, 23; purges, 26, 59, etc.; preventive medicines, 27, etc.; remedies, 31, 60, etc.; fumigation, 34; diet, 38, etc.; public meaſures, 41; iſolation of the ſick, 44; deſtruction of infected clothing, 45; ſituation, aſpect, and conſtruction of hoſpitals for the plague-ſtricken, 49; treatment, 52, etc.; blood-letting generally fatal, 58; Unicorn's horn uſeleſs, 61; treatment of the ſores, 66; rules to be obſerved by phyſicians and nurſes, 80, etc.; diſinfection of ſick rooms, clothing, etc., 83; general rules, 85.

Plaid bo péep thus long, Had not, II, 6, Had not ſo long acted evaſively.

Plaiſe-mouth'd, XI, 9, prim-mouthed.

Plaſt alow, II, 72, read *paſt allowance*, forbidden.

Play the muſitian right, I, 28, do the muſician juſtice.

Platforme, An exquiſite, II, 46, An excellently arranged ſtate of things.

Players, contemptuouſly deſcribed as "cater coſens of pypers," I, 33.

Pleit their garlands freſh, III, 38.

Pleuriſie, Symptoms and remedies of, XVIII, 29.

Plinius, I, 39, Pliny the Younger.

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Pliny, Death of, VIII, 63.
Plunges, XVI, 34, *ſb.*, viciſſitudes.
Poems. In commendation of a Solitarie Life, III, 37; from "The Phœnix Neſt," XIX, 6; from "Englands Helicon," XIX, 17.
Poetic inſpiration, Spontaneity of, I, 14.
Poetry, Muſick, and Stage Plays, Defence of, in "A Reply to Stephen Goſſon's School of Abuſe," I, title.
Points, XV, 33, tagged laces, uſed for the ſame purpoſe as modern braces.
Pole footed, IV, 64, club footed.
Policie, VIII, 6, craftineſs.
Polipe, IV, 12; polype, IV, 108. Cotgrave has "Polypus, *The fiſh Pourcontrell, called alſo, Many-feet.*"
Politianus, Death of Angelus, VIII, 63.
Pollax, IV, 8, pole-axe.
Pomander, XVII, 23, paſtel or packet of perfumes, aromatic herbs, etc., to be carried as a diſinfectant.
Pontus, Death of the King of, V, 60.
Poore Mans Talentt, The, XVIII, title.
Poralels, XVI, 3, the hemiſpheres.
Porters and Bearers, Would ouerthrowe the, VI, 19. "Porters" is uſed apparently of ſupporting timbers, and ſo nearly equivalent to "bearers."
Portuall pores, XVII, 16, open pores.
Poules, III, 3. See *Powles.*
Powles, II, 15, St. Paul's Cathedral.
Portaſſe, VI, 29, book of prayers, or breviary.
Poſie, XIII, 46, motto.
Poyſonable, VI, 8, poiſonous.
Pozzuolo, VIII, 66, 68.
Practicke in proſpectiue, II, 62, an optical inſtrument.
Practiſer, I, 16; practizers, XVII, 26, medical practitioner, phyſician.
Praie, II, 33, *ſb.*, prey, victim.
Preaſe, VI, 6, *vb.*, preſs.
Precipitatio, the ſecond daughter of Luxury, VI, 45.
Preciſe, VII, 15, 75, captious, faſtidious.
Pregnant, V, 12, inventive, imaginative.
Preſidents, II, 40, precedents; II, 57, prefixe no preſidents, preſcribe no remedies.
Pretence, Your full, X, 26, a full account of your intentions.
Pretend, VI, 55, anticipate.
Pretended his courſe, XIII, 84, intended to take his way.
Pretending, V, 66, prefiguring, foretelling; VI, 13, intending.
Pretermit, II, 6, omit.

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Preuent occaſions, VII, 13; preuent the time, VIII, 35, anticipate an emergency, take Time by the forelock.
Preuented, XIV, 12, forewarned.
Preuẽtions, II, 44, preventions, precautions.
Prima viſta, XV, 47, a card game.
Prime, The pompe of, III, 26, the beauty of Spring.
Primero, XV, 47, a card game.
Prime-tide, IX, 30, ſpring-tide.
Princes, I, 48, princeſs, *i.e.*, Queen Elizabeth.
Princocks, XV, 26, a pert youth.
Print, Apparayle you in, II, 32, provide you with new clothes.
Priſceria, The delectable Hiſtorie of Forbonius and, II, 53.
Private life preferred to ſtateſmanſhip by many famous men, VIII, 66.
Procliue, XI, 34, addicted.
Prodigall proude fool, A, II, 21.
Prodigies attending the birth of Robert the Devil, V, 11. See III. *Henry VI.*, v., 6.
Progreſſe, A Royal, VIII, 7.
Proine, XIII, 48; proineth, XIII, 22, to preen, to ſmooth, as a bird arranges its feathers.
Promotheus, II, 53, Prometheus.
Proof of Woman's Inconſtancy. Willing all men to learne leaſt they be forſt to proue that women alter with the wind, and haue no hold in loue, III, 42. Deſiring that all men ſhould learn by his example, and not be forced to prove for themſelves that women are deſtitute of conſtancy.
Prophaue, I, 41, read *profane*, immoral.
"Proſopopeia," XIV, title. This title is apparently given to the book as though it contained a perſonification of the Tears of the Virgin introduced ſpeaking.
Protection of wards of the Crown againſt Uſurers, Meaſure ſuggeſted for the, II, 46.
Proue you, XVI, 47, take you at your word.
Proyne, XVII, 39, *ſb.*, the Prune, *i.e.*, the Plum.
Pſiches, II, 72, Pſyche.
Ptiſick, XVIII, 27, phthiſis, conſumption.
Ptolomey and Cleonides the pirate, VIII, 39. A moſt ſubtle diſpute made in Antioch in the preſence of Ptolomey, VIII, 68.
Public virtues claimed for their States by ſeven Ambaſſadors, VIII, 69.
Pulling, VI, 27, plucking.
Pulmonary affections, Remedies for, XVIII, 23.
Pulteſies, XV, 111, poultices.

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Punchion of ſteele, XIII, 43, a graving tool.
Punck, XV, 69, a harlot.
Punto r'enuerſo, His rapier, XV, 23, his ſword ready for uſe.
Pure, XIX, 7, etc., *ſb.*, purity; XVIII, 12, *adj.* (of wine), neat, without water.
Purphure, III, 41, porphyry.
Purpoſes imagined, II, 45, knaviſh ſchemes ſuggeſted.
Put out mine eyes cleane with fortie pound, XVI, 50. Apparently, the acceptance of a bribe to ſee nothing.
Pyles, II, 73, pillars, here meaning Corinna's legs.
Pythagoras, Death of, VIII, 63.

QUACK remedies and ſuperſtitions, XIII, 53, 54.
Quailde, VII, 16, quelled.
Qualited, VI, 25, qualified.
Quandarie, IV, 72, quandary.
Quark-ſaluers, XI, 67, quack ſalvers, quacks.
Quarteron and a haulf of ſugar, XVIII, 63, a quartern and a half of ſugar.
Queene, XIV, 24, read *choir*.
Queſie, I, 5, queaſy, qualmiſh.
Quidities, VII, 90, caſuiſtries.
Quillit, XVIII, 34, quilt, a pad to place over the liver, heart, or any affected organ.
Quite, X, 40; quit, XVI, 9, requite, revenge.

RABELAIS deſcribed as an arrant atheiſt, XV, 72.
Rabine, XV, 94; Rabins, 24, Rabbi.
Race, IV, 32; VIII, 14, *vb.*, *pr.t.*, eraſe.
Raced, XV, 115, razed, demoliſhed.
Race-fort, XV, 76, demoliſher of fortreſſes.
Racing, V, 58, razing, demoliſhing.
Rackt rents, II, 90; XV, 73, rack-rents.
Rakehels, V, 28, rake-hells, ruffians.
Ramage kytes, IV, 72, untrained hawks.
Rammiſh, VI, 27, ill flavoured.
Rampayres, IX, 70, ramparts, fortifications.
Rampeir, III, 29, rampart.
Rampes, The foe ſhall pierce the gates with iron, XVI, 59, the enemy ſhall break in with crowbars.
Rampierd vp, IV, 52, fortified, barricaded.
Raſes of ginger, XVI, 26, roots of ginger, whole ginger.
Ratcliffe, Robert, Viſcount Fitzwaters, Dedication of "Euphues Shadow" to, by Rob. Greene, VII, 5.

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Rauennoes, VII, 10, natives of Ravenna.

Rauenors, VI, 24, predatory creatures.

Reacher, Though I haue not a long, I haue a ſhort hitter, XVI, 9, though I have not a ſword, I have a hammer.

Read-herings cob, Like the picture of lent painted vpon a, XVI, 66. A "read-herings cob" would appear to mean a young or ſmall red herring. "Painted upon" is perhaps to be underſtood as meaning "expreſſed by."

Readſt thou ſue, Ne, II, 76, read *nor needſt thou ſue.*

Reare, XVII, 39, underdone.

Reaſons of the ſunn, XVIII, 8, ſun-dried raiſins.

Rebatoes, XV, 20, broad turn-down collars or ruffs.

Rebuke of King Artoſogon to Prince Arſadachus, XIII, 71. Compare II. *Henry IV.*, iv., 4.

Rechles, V, 78. See *Retchleſſe.*

Reconcilement, VII, 14. See *Cap pleadeth not reconcilement.*

Recorde, I, 26, *vb.*, *pr.t.*, play upon a muſical inſtrument, *ſb.*, a ſtrain of muſic.

Recorded, II, 55, ſung; IV, 61, piped.

Recure, III, 47, remedy.

Recureleſſe, V, 66, X, 30; recureles, V, 78, irremediable.

Reduce thée, II, 20, convince thee of thine error.

Refell, IV, 120, refute.

Regimẽts, V, 49; regiment, XVII, 38, regimens, laws of diet.

Regitiue vertue, XVII, 21, recuperative power, vital force.

Regreſſe, IV, 119, retrogreſſion.

Relaps, To truſt ſo much to a, XII, 36, to run ſuch a riſk of failure.

Relied, V, 60, rallied.

Remembrance, VII, 30. See *Slaues to put me in Remembrance.*

Rents his roabs, III, 18, tears his garments.

Repaire, III, 18, *ſb.*, dwelling place, reſort.

Repent, This fond, III, 7, this ſentimental dejection.

Repined, XV, 81, relinquiſhed, diſcontinued.

Repines me, IX, 25, refuſes me, grudges me.

Repineth, VII, 84, reſiſts.

Report, III, 16, etc., *vb.*, to ſing, celebrate in verſe.

Reſcous, V, 82; reſcouſe, XIII, 30, reſcue.

Reſembled, XIII, 26, aſſembled.

Reſiant, V, 63; XIII, 45, reſident.

Reſiſt, II, 62, *ſb.*, reſiſtance.

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Reſolution, XVIII, 74, diſſolution, decay.
Reſoluing, IV, 49, aſſuring.
Reſt, XIV, 23, read *reſt*.
Reſtoritie, X, 73, a doggrel rhyme to Doritie, meaning that ſhe was a maid of refreſhing beauty.
Retchleneſſe, VII, 14, reckleſſneſs.
Retchleſſe, VII, 16, reckleſs.
Retire myſelf, I muſt a litle, XVII, 7, I muſt digreſs for a moment.
Reuenge executed by Megollo Lercato, A wonderous, VIII, 52.
Rhe, XVI, 41, read *the*.
Rhodians, Cuſtoms claimed by the, as public virtues, VIII, 69.
Rich, Barnabe, Verſes in praiſe of the author, by, II, 9. See *Riche*.
Riche, Lines by Lodge in praiſe of Don Simonides, by Barnaby, XIX, 3.
Ridding, XV, 70, conſuming.
Rie, All this, II, 35, all theſe funny tricks.
Rifleſt, IV, 17, ruffleſt, liveſt ſhowily.
Right, To yéelde her, III, 20, to fulfil his duty to her.
Rine, XVII, 24, rind.
Ring and a baſket, She is the excellent of her age at a, XV, 44. Meaning a procureſs. The ring may have been employed as a preſent, and the baſket to give an appearance of lawful buſineſs.
Ring bone, XVI, 10. See *Faſhion*.
Ring in his mouth, XV, 69. See *Come off with an Angell*.
Ringde, XI, 16, anagrammatic name of a poet mentioned in "A Fig for Momus," probably Dering.
Ripe conceipt, Of a, IV, 85, quick-witted.
Ripheus, VII, 54, mountains of Siberia.
Riſe vp, IV, 55, 96, read *roſe up*.
Roan, V, 6; Roane, V, 84, Rouen.
Robert of Normandie, Life of, V, 5; born with teeth, 11; defeated by the Duke of Conſtance, 29; his remorſe, 29, 30; conſoled by a Hermit, 32; pilgrimage to Rome, 38; his meditation, 39; flays a lyon, 41; is tempted by a faire delicious Damoſell, 41; croſſes the Alps, 44; enters Rome, 45; penance appointed him by a recluſe, 46; enters the Emperor's court, 47; aſſaults the Babylonian envoy, 57; defeats the Souldan, 66; marries Emine, the Emperor's daughter, 79; returns to Normandie, 83; appears as his mother's champion at a tournament, 86.

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Robin the Diuell, v, 4. See *Robert of Normandie.*

Roderigo, King of the Goths, How he loſt his kingdom and life through his incontinence, VIII, 64.

Romans, Cuſtoms claimed by the, as public virtues, VIII, 69.

Roſader, third ſon of Sir Iohn of Bourdeaux in "Roſalynde," IV, 11; wreſtles with a Norman, 24; eſcapes to the foreſt of Arden with Adam Spencer, 53; finds the baniſhed King Geriſmond feaſting in the foreſt, 56; reſcues his brother Saladyne from a lion, 85; marries Roſalynde, 135.

Roſalynd, daughter of Geriſmond, the baniſhed King of France, IV, 21; her paſſion, 27; her madrigal, 29; baniſhed from court, 31; deſcription of, in verſe, 64; paſſionate alone, 67; diſguiſed as Ganymede, Roſalynd offers to imperſonate herſelf in order that Roſader may make love to her, 77; married to Roſader, 135.

"Roſalynde, Euphues golden legacie," IV, title.

Roſes, Oyle of, XVIII, 43; hony of, 43; trochiques of, 63. See *Trochiques.*

Rout, Pallas, III, 33, the followers of Pallas, the ſcholars.

Rowland, Eclogue to, XI, 23.

Rowts of guards, XIII, 71. "Rowts" means "companies."

Royat, VI, 6, *ſb.*, riotous living; 20, *vb.*, *pr.t.*, to riot, to live prodigally.

Runnagates, IV, 138, renegades, raſcals.

Running heads, II, 27; running head, VII, 9, ſcatter brains, vagabond diſpoſitions.

Runues, I, 16, *vb.*, *pr.t.*, read *runnes*, runs.

Ruptory, XVII, 68, a poultice to ſuppurate and break a boil.

Ruſſell, Dedication of "A Margarite of America" to Lady, XIII, 3.

Ruthfull, X, 83, pitiable.

Rutters, XV, 33. A "rutter" was a gallant who affected coſmopolitaniſm.

Ryuale, XVI, 57, a harbour.

S. DAUIS and London, Betwixt, XV, 16. "S. Dauis" is pretty evidently St. David's.

S. Owens in Roan, V, 17, St. Ouen in Rouen.

Sabins, Indeſtious, XII, 14, induſtrious Sabines.

Saccage, XV, 76, ſack of a conquered city.

Sacietie, XII, 71, ſatiety.

Sacks, An Engliſh man late come out of Germany * * to make

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a dearth of, in England, XV, 85. "Sacks" is evidently a miſprint for "ſacke," and denotes the liquor well known by name to readers of Shakeſpere.

Saddeſt ſiſter of the ſacred nine, Thou, III, 37, Melpomene.

Sāders, XVII, 64. See *Sanders*.

Saffron floures procure ſleepe; the Amethiſt ſtaieth drunkenneſſe, XIII, 54. The property of Saffron, as ſtated here, is contrary to the account of Gerard in his *Herball*: "The moderate uſe of it is good for the head, and maketh the ſences more quicke and briſk, ſhaketh off heavie and drowſie ſleepe, and maketh a man merrie." The virtue attributed to the Amethyſt is in accordance with an old notion, baſed on etymological conſiderations, poſſibly falſe.

Saladyne, eldeſt ſon of Sir Iohn of Bourdeaux, IV, 10; impriſoned by the uſurper, 59; his complaint, 59; reſcued from a lion by Roſader, 85; his ſonnet, 109; married to Aliena, 135.

Salaminians, I, 11, the people of Salamis.

Sallowe, V, 12, Willow.

Salomon, I, 13; VI, 49, Solomon.

Sanctum, The librarie of the Ieſuits in, XIII, 4.

Sanders, XVII, 23, Sandal wood, uſed for fumigating, and as an aſtringent medicine.

Sant, XV, 47, a card game.

Saphier vaine, A, I, 12, a ſapphic vein, or ſapphic verſe.

Saples, III, 15, ſaplings, young trees.

Saracca, II, 79.

Saracon, The woods of, VII, 76.

Sardius, The ſtone, hindreth the properties thereof (*i.e.* of wrath), XV, 82. In the work aſcribed to Evax, King of Arabia, it is ſaid of the Sardius, "Onix nequit hoc praeſente nocere." According to Nicols, *Arcula Gemmea*, the Sardius is a ſafeguard againſt witchcraft, and cauſes the wearer to be cheerful, etc.

Sargeant's office, XV, 32, the office of an official whoſe duty it was to arreſt offenders, a ſheriff's officer.

Sathan, II, 17. See *Limme of Sathan*.

Satyers, Origin of, I, 36.

Satyre on Couetouſneſſe, XI, 44.

Satyre to F. M., XI, 34.

Satyre, The Diſcontented, III, 31.

Sauour not, II, 49, *vb.*, *pr.t.*, do not approve of.

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Saving, A leſſon on, XI, 58.
Say, VI, 12, ſerge.
Scald, VI, 20, ſore, inflamed.
Scaldinge, Remedie againſt burninge and, XVIII, 80.
Scandale and Detraction, XV, 23.
Scantled, XVI, 42, reefed.
Scamandar, I, 15, the river Scamander.
Scaurus, I, 21, Mamercus Scaurus.
Scedule annexed to Euphues Teſtament, XIX, 5.
Schene of treaſons play, In that ſhamefull, XI, 50, in that ſhameful ſhow, or exhibition of treaſon.
Scicilians, VIII, 68, read *Sicyonians*.
Scicionians, VIII, 69, Sicyonians.
Scilla, III, 1, Scylla.
Scilla and Marius, VIII, 41, 66; Marius and Scilla, X, 3.
"Scillaes Metamorphoſis," III, title.
Scicilie, Cuſtoms claimed by they of, as public virtues, VIII, 69.
Scincker, XVI, 56, tapſter.
Scipii Africani, Hiſtorical confuſion of the two, VIII, 67, 68.
Scite of ſtars, A certaine, XII, 27, a fixed ſite or poſition of ſtars; conjunction of planets.
Sconſe, XV, 33, a fort loopholed for cannon.
Scorpion, Thou proffereſt an Eele, and perfourmeſt a, IV, 54, thou makeſt a promiſe of ſomething advantageous, but giveſt, inſtead of this, what is injurious. Cf. *Luke*, xi., 11, 12.
Scotus, Death of Iohannes, VIII, 63.
Scrape-penie y^e^ vſurer, II, 18, a "money-grubbing" uſurer.
Scrippes, IV, 76, pouches.
Scripture, All poetry proceeds from, I, 13.
Scritchowle, V, 41, Screech Owl.
Scrofula, Treatment of, XVIII, 13.
Sea, "Roſalynde" written at, IV, 4.
Seaioynd, II, 55, ſeparated.
Seales, VIII, 12, ſymptoms, earneſts.
Searſed, XVII, 30; ſerced, XVIII, 12, ſifted.
Seaſure, V, 42; VII, 16, ſeizure, poſſeſſion.
Secretarie, IV, 114, confidant.
Secure regard, II, 88, preſumptuous confidence.
Securitie, XII, 16, preſumption.
Sedatives, XVIII, 82.
Seedges, XVIII, 74, ſieges, ſtools, excrements.
Séeke of, Not to, II, 78, not deficient in.
Seld, XI, 37, ſeldom.
Self Love, *Philautia*, the fifth daughter of Luxury, VI, 49.

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Sence, II, 89, ſenſe. The mere evidence of the ſenſes apart from reaſon.

Sendall, and in coſtly Suſſapine, In, XVI, 29. "A great company of men apareled in ſilke ſendall embrodered with ſilver," has been quoted from Hall's *Union*, 1548. "Suſſapine" may have been a kind of more coſtly ſarſnet.

Seneca, Death of, VIII, 63.

Serced, XVII, 75. See *Searſed*.

Sergeant, XV, 21, a ſheriff's officer. See *Sargeant*.

Set vp her reſt, IV, 50, make her abode. See *Romeo and Juliet*, v., 3, "*Oh here will I ſet vp mine everlaſting reſt.*"

Sethin leafe, IV, 13. Probably the leaf of the Satin-flower plant, deſcribed in Gerard's *Herbal*, pp. 377, 378.

Setter, XV, 69, a decoy, a confederate of ſharpers.

Seven good angels, Names of the, XV, 8.

Seven deuils, Names of the, XV, 8.

Seuerall place, V, 48, ſeparate or ſecluded place.

Sforza, an excellent example of continence in Frauncis, VIII, 61.

Shaddow, IV, 81. See *Shape himſelfe to his ſhaddow*.

Shaddowed, III, 33, portrayed.

Shake their taile, Learn to, XI, 68. See *Hempen Windowes*.

Shameſaſt, II, 20; VIII, 69, ſhamefaced, modeſt.

Shape, II, 31, *vb.*, bring about, contrive.

Shape himſelfe to his ſhaddow, Let the Forreſter a while, IV, 81, content himſelf with the mere ſemblance inſtead of the ſubſtance for a time.

Sharings, XVII, 33, ſhavings.

She handfull, A filbert is better than a faggot, except it be an Athenian, VI, 12. "Handfull" appears to be uſed here ſomewhat as we uſe "baggage" of a bad or unchaſte woman. "Handfull" was uſed alſo of that which gave much trouble. A woman of the kind juſt mentioned might thus be ſpoken of as a "ſhe handfull."

Sheepeſkins, Ships made of, brought vpon one ſtage, I, 20.

Shepe of Enboia want their gale, and one the contrary ſide that the beaſtes of Naxus have *diſtentum* fel, It is reported that the, I, 7, 8. "Gale" is a miſprint for "gall," and thus it becomes evident that the alluſion is to Pliny, *Nat. Hiſt.*, xi., 74,—"In eodem eſt fel non omnibus datum animalibus. In Euboeae Chalcide nullum

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pecori, in Naxo praegrande geminumque, ut prodigi loco utrumque advenae."
Shewes, Carefull, II, 71, diſplays of grief.
Shewes, V, 61. See *Ouerlirant.*
Shifte carries no paulme, This, IV, 69, this expedient brings no honour nor reward.
Ships made of ſheepeſkins, I, 20. See *Muſcouian ſtraungers.*
Shirt, My, is neare me my Lord, but my ſkin is neareſt, XIII, 69, an evil becomes more intenſe in proportion as it affects a man more nearly.
Shooe wringeth them, We ſhall finde whereas their, II, 42, we ſhall find the place in which [whereat] the ſhoe pinches.
Shop, XVI, 66, read *ſlop*, which ſee.
Showde, II, 72, line 15, read *ſhoard* (ſee II, 11), ſhowered?
Shreweſbury, Dedication of "Phillis" to, the Counteſſe of, IX, 3.
Shroe, IX, 75, ſhrew.
Shroud wound, XV, 92, ſhrewd wound, ſevere wound.
Shrowd, XV, 109, ſhrewd, dangerous.
Shrowes, VII, 44, ſhrews.
Shuted, XIV, 39, ſuited, fitted with garments.
Sibilla, I, 14, the Cumsean Sybil.
Sidne [Sidney], Sir Philip, Dedication to, II, 3.
Siege, VI, 56, ſeat.
Siens, IV, 11, 16; IX, 28, ſcions, offshoots.
Signet, VI, 26. See *Tranſlate a fee.*
Silent and ſolitarie women at Rhodes, VIII, 69.
Siluius Italicus, I, 47.
Siluerlings, XVI, 32, ſilver coins.
Simnels, XVIII, 27, dainty cakes.
Simony become common, II, 87.
Simples and their effects, Some, VII, 11.
Sincope or ſoundinge, Remedie for, XVIII, 34.
Sinne, VII, 63. See *Foormes of ſinne.*
Singularitie, VI, 50, ſingleminded-neſs, ſtraightforwardneſs; XII, 37, prerogative; XV, 27, egotiſm.
Sinon, VIII, 7, Sinan, a celebrated Italian renegade who became a Turkiſh general and Grand Vizier.
Sinowes, VII, 89, ſinews.
Siſters, The, II, 79, the Fates.
Siſters wife, XV, 58, read *wife's ſiſter.*
Siue and a key, XV, 18. See *While Munday.*
Skantle, XI, 26, to impoveriſh.

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Skin diſeaſes, Treatment of, XVIII, 11.
Skinck, XVI, 58, ſerve as tapſter.
Skinckt, XVI, 55, *vb. p.p.* See *Skinck.*
Slaues to put me in remembrance? Alas, whether am I tranſported your Nobles, who had neede, doting Senecios, hote troope of, VII, 30. Wrongly printed; there muſt be a full ſtop after "tranſported;" "hote" ſhould probably be *hadde*, and "me" *them*. The alluſion is to the Roman cuſtom of being accompanied by a ſlave to tell the names of perſons met. The ſpeaker in this caſe needed a reminder.
Sleep, Falling on, IV, 97, falling aſleep. See *Acts*, xiii., 36.
Sleeueleſſe arrant, II, 79, bootleſs errand, falſe ſcent.
Slipper, VI, 52, *adj.*, ſlippery.
Slitpen, Sir John, VI, 26, nickname for a lawyer.
Slop, IV, 126; XVI, 66, wide breeches.
Smal birde, No, I, 16, no mean perſon.
Smaragdus, VII, 13, the Emerald.
Smaragdine ſtone, VI, 38, the Emerald.
Smicker boy, IV, 136, a gallant.
Smirnians, I, 11, inhabitants of Smyrna.
Smith, Dedication of the hiſtory of Robert of Normandy to Thomas, V, 3.
Snudge, II, 10, a paltry fellow. The word was probably invented to ſupply a rhyme for *judge*.
Soaking, II, 15, *vb.*, *pr.p.*, drinking, ſwindling. See *Solicitour*.
Soape, XVI, 13, ſup.
Social inſtitutions, Decay of, in 1584, II, 86, etc.
Socialiſm advocated by William Long beard, VIII, 9.
Socialiſtic view of ſociety in Elizabeth's time, II, 85, "Truth's complaint," etc.
Sod, XVII, 39, *vb.*, *p.p.*, ſodden, ſteeped.
Sod milke, XVI, 13, ſeethed milk.
Soidge, XVIII, 62, ſiege, ſtool, excrement.
Solicitour, Some olde ſoaking vnderminining, II, 15. A "ſolicitor" was formerly one who practiſed in Equity Courts. For "vnderminining" read *undermining*.
Solie, VI, 9, ſolely, only.
Solitarie life, Poems in commendation of a, III, 37.
Soluble, The body, XVII, 36, 39; the body unbound and ſoluble, XVIII, 5, the bowels open.
Somalatros, VI, 49, one who worſhips his own body. A word coined by Lodge.

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Somewhat els ſticketh in your ſtomak, I, 29, there is ſomething elſe that troubles you.
Songs. Forbonius to Priſceria, II, 70; Coridon's ſong, IV, 136; ſongs and hymns of William Long beard, VIII, 36, 37.
Sonne, XIV, 22, read *ſcion*.
Sonne in law? How doth the father of your, VI, 12. "Your ſonne in law" muſt be here uſed for, your reputed ſon.
Sonnets, ſundry ſweete, III, 34, 42; Roſader to Roſalynd, IV, 25, 71, 74, 76; Phœbe to Ganimede, IV, 117; William Longbeard to Maudelin, VIII, 18, 19, 25.
Sooth, VII, 18, *vb.*, *pr.t.*, corroborate.
Sooth-faſt, IX, 64, wiſe, reaſonable.
Soothfaſtneſſe, IV, 78, honeſty.
Sope and his Labour, VII, 53. See *Waſheth the Aſſes eares*.
Souldan of Babylon, Melancholy and ſtrange life of, V, 49; invades Italy, 58; beſieges Rome, 59; defeated by Robert the Devil, 66; enters Rome diſguiſed as Robert, 72; expoſed, 76; returns to his own country, 79.
Souldier and a ſcholler, Lodge deſcribes himſelf as a, IV, 4.
Sound, III, 25, line 3; V, 75; VII, 72, etc., ſwoon.
Sounded, XIV, 29; ſownded, 126, ſwooned.
Southerly winds, and ſuch as blow from contagious places, XVII, 40.
Sownings, XI, 55; ſoundings, XVII, 21, ſwoons, fainting fits.
Sowre, II, 74, *ſb.*, foreneſs; 78, a ſore, a misfortune.
Sowre, II, 55, *adj.*, ſore.
Sowſeth, IV, 63, plungeth.
Southſaiers, ſome be ſhepheards, ſome, XII, 51, ſome are ſhepherds, ſome ſoothſayers.
Spaine, Dominion of, by the Moores, VIII, 65.
Spattanna, Loue growes not like the hearb, to his perfection in one night, IV, 123. Probably by the "hearb Spattanna" is meant, ſome plant which grows with quickneſs, if not "in one night."
Specifics and Charms, VII, 74, 75.
Spence, X, 8, expence.
Spencer, beſt read in ancient Poetry [*i.e.* Spenſer], XV, 63.
Spende one candle by ſeeking another, They, I, 7, they engage in purſuits which yield no profit.
Spending, A leſſon on, XI, 58.
Spettinge of bloude, Againſt, XVIII, 84.
Spie a true finger in the fiſt, For feare a man ſhould, VI, 26,

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for fear their true character, and the upshot of affairs, should be discerned.

Spied where the hare was by the hounds, and could see day at a little hole, IV, 68, 69, could interpret pretty obvious indications.

Spier of Grantham Steeple, His beard is cut like the, XV, 14. Grantham spire was remarkable for its height and elegance. The beard of the exquisite gentleman referred to was long and pointed. Perhaps nothing more is intended.

Spights, XV, 55, bears malice against.

Spired, Yf it be white, equall, and, XVIII, 75. "Spired" means, probably, rising in a sort of spiral form through the fluid.

Spittle whores, XV, 96, hospital whores, diseased women.

Spleene, For the infirmities of the, XVIII, 53.

Splent, XVI, 10. See *Fashion*.

Spoletum, Death of Peter Leo of, VIII, 64.

Spotes in the eies, For, XVIII, 19.

Spright, IV, 109, spirit, soul.

Spring, XIX, 6, *vb.*, *pr.t.*, to cause to bud again, to recal to life.

Spurres to a free horse, The words of Saladyne were but, IV, 20, Saladyne's speech incited him to take a course to which he was otherwise fully inclined.

Squeasie, XV, 101, squeamish.

Squint eied kind, IV, 136, inviting leer.

Sretus, Bishop of Rome, XII, 19, read *Sixtus*.

Stage Plays, In defence of Poetry, Musick, and, I, sub-title.

Stage traditions of the Romans, I, 40.

Staileſſe, II, 89; V, 53. See *Stayleſſe*.

Stale, II, 17, a worn out harlot, a decoy.

Stales, X, 30; XVI, 61, hackneyed decoys; 37, scum, rascals.

Standerds walke, Let all the, XVI, 58. "Standerds," it would seem, must be here standard bearers.

Standish, IV, 115, inkstand.

Stars, Their influence on the public health denied, XVII, 16, etc.

Stands, XIII, 75, *sb.*, stanza.

Statute lace, Dawbed with, XVI, 20. Referring possibly to a sumptuary law, or, having regard to the word "dawbed," there may be an allusion to yellow lace as distinguishing a certain kind of women.

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Staye, if that wear at a, I, 24, if that were the difficulty.

Stayleſſe, IV, 44, unſtable, errant.

Stearne looke doubleſt, The ſtill ſtreame is déepeſt, & the, VI, 6, the "ſtearne," or ſtars, though ſo far removed and ſtill, look more indiſtinct, or "doubleſt," than things cloſe at hand.

Steauen, Bring to effect this my deſired, III, 39, to bring to paſs my wiſhed for cry.

Steerem poope, IX, 17, uſurp the pilot's place, take the helm.

Stelon vnleſſe it encounter the Toade is of no proofe, VII, 103. Cf. *As You Like It*, ii., 1, "Which, like the toad, ugly and venomous, Wears yet a precious jewel in his head." This imaginary jewel was the "ſtelon," which, according to our paſſage, derived its virtue from being received into the body of the toad.

Stemd, XVI, 42, ſtove in.

Stept in yeares, XV, 112, advanced in years.

Stewes, XV, 53, brothels.

Sticia, VII, 10, Styria.

Sticklers, IV, 82, perſons who interpoſe to prevent a fight being carried too far. Hence the ſtars, which ſeparate lovers at nightfall, are called here "ſticklers in Venus's court."

Stilbo, VIII, 63, read *Stilpo*.

Stilcon the pirate and Demetrius, VIII, 39.

Stilled, V, 53. See *Electrum*.

Stilleth, XV, 112, diſtilleth.

Stock, VI, 10, capital.

Stocke, VI, 12, ſtocking, hoſe.

Stocke, XV, 69, contents of one's purſe, capital.

Stomach, Remedies for the ſickenes of the, XVIII, 35.

Stomak, I, 29. See *Somewhat els*.

Stopt, XV, 47, cogged, loaded.

Store, IV, 16, capital, poſſeſſions.

Story of the Curate of Millaine (Milan), VI, 29; of Laurus the ſhipman, 30; of the Merchant, the Ape, and the Bag of money, 31; of the Griphon who ruled a province, 38; of the cruel Clætia and the devoted Rabinius, VII, 29; from Petrarch, II, 7.

Stoures, XIX, 20. See *Stower*.

Stower, II, 71; ſtowre, II, 86; III, 12; ſtoures, XIX, 20, emergency, accident, criſis of affairs.

Stragerite, The, XI, 13; XII, 20, the Stagirite, Ariſtotle.

Straightnes, XVIII, 76, conſtriction.

Strake with fancie, II, 71, inſpired with love.

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Strange laws of Tirzus the Tyrant where-through he withſtood Conſpiracies, VIII, 70.

Streſſe his coffers, II, 55, ſtrain his reſources (to give a portion to his daughter).

Strike while the yron was hote, Saladyne thought to, IV, 110, Saladyne thought to make uſe of the opportunity while it laſted.

Stripp, XVIII, 17, ſtripe, blow.

Stroy, II, 89, deſtroy.

Struchio, VII, 9, the Oſtrich.

Stupes, XVIII, 17, wet bandages.

Subdue, The worlds, XVI, 6, the conqueſt of the world.

Subſcribe to, XV, 74, ſubmit to, agree to.

Such béeſe ſuch broth, ſuch lips ſuch lettice, ſuch Lords ſuch lay-men, VI, 11, things are adapted one to another; good broth comes from good beef, etc. See *Such lips ſuch lettice.*

Such lips ſuch lettice, Yeelding, VII, 10, accommodating oneſelf to circumſtances, being all things to all men.

Suffer a commoditie, yet confirme not they taking, Although they, II, 41, although they [the laws] permit commerce, they do not licenſe diſhoneſty.

Suffolk, Dedication of the ſecond edition of "The Workes of Seneca" to the Earl of, XIX, 41.

Sugar peindes, XVIII, 26, perhaps panados, a caudle of bread with ſugar.

Suicides of Themiſtocles, Lucretius, and Gallus, VIII, 63.

Suite, IX, 48, purſuit, prey.

Summer, Will, II, 7. Will Summers, jeſter to Henry VIII.

Sumner, XV, 54, an apparitor, one who ſummons perſons to appear in the Court of Arches.

Sundrie ſweete Sonnets, III, 34, 42.

Superfluous Inuention, XV, 19.

Superſtition connected with the gallows, VIII, 34.

Suppeditaries, XV, 29, ſoles of the feet.

Supplantation, VIII, 13. Vulgar miſpronunciation of *ſupplication.*

Supponation, XVII, 22, ſuppuration.

Suppoſing, Wiſhing the laſt to periſh without, VI, 4. "Suppoſing" uſed apparently with reference to its derivation from *ſub* and *pono*, to place under. "Without ſuppoſing" will thus be, without being ſupported or maintained.

Suppoſiter, XVIII, 5, ſuppoſitory.

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Sureneſſe, Onerpaſſe the ſorrow by, II, 57, 10, overcome the ſorrow by confidence in the reſult. For onerpaſſe, read *ouerpaſſe*.

Surfling, XV, 44, embroidering, trimming.

Surth, I will bethinke me on, XVI, 17. "Surth" may be a miſprint for "forth," deceit, craft. See *Forthall*.

Suſpect, IV, 76, ſuſpicion.

Suſſapine, XVI, 29. See *Sendall*.

Sute, VI, 12, *vb.*, find a dreſs for; II, 26, *ſb.*, line 10, a coſtume; line 30, a petition.

Sutes, II, 25, *ſb.*, coſtumes; XVI, 48, *vb.*, *p.t.*, attires.

Swallowe down your owne ſpittle for reuenge, I, 15, that is, on account of the intenſity of your anger and your inability to revenge yourſelf. Cf. *Job*, vii., 19.

Swallowed the Gudgen and haue bene entangeled in the hooke, Thoſe Gentlemen who haue, II, 14, thoſe people who have taken the bait, and have been entrapped.

Swartfaſte, XV, 21, ſwarthieſt.

Swept a bargane, IV, 50, ſtruck a bargain.

Swincke, XVI, 32, to labour, to toil.

Sword before the Goune, I, 45.

Sydmis, poiſned in, VII, 75. "Sydmis" may be a miſprint for *ſyckneſs*, ſickneſs.

Symptoms of recovery from diſeaſe, General, XVIII, 72.

TALL *a b c* Clearke, A, VI, 29, a good reader.

Tambes, as we are ſweete, VII, 44. The word "tambes" is perhaps a miſprint for "iambes" = jambes, jams. There was an old word "jamball" of ſomewhat analogous meaning, a roll of ſweet bread.

Tanner, XV, 19, *adj.*, tawnier, blacker-looking.

Tariffe, built by African barbarians and called after their captain Tariffe [Tarik], VIII, 65, Tariſa.

Tarrace work, XV, 33, ſtucco or plaſter work.

Tawney to ſignify that he was forſaken, Apparailed all in, IV, 128. Cf. the following:—"For blacke and tawnie will I wear, which mournyng Colours be," from the "Complaint of a Louers wearing blacke and tawnie," by E. O., *Paradiſe of Dainty Deviſes*, 1575.

Taxations, II, 39, penal enactments.

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Tearmes, II, 55, terms, words, phraſes.

Tears, Women's, I, 35; the Teares of Marie the mother of Chriſt, XIV, 17; a plaiſter to reſtrain y^e^ teares of the eies, XVIII, 18.

Teene, III, 11; IX, 37, ſorrow.

Teeth in his hat, XV, 44. See *Kindheart.*

Teeth, Remedies ag^t^ y^e^ paine of the, XVIII, 21.

Tench, A quicke, XVIII, 52, a live Tench.

Tenderers, II, 44, guardians.

Teneriſa, IV, 112, Teneriffe, one of the Canary Iſlands.

Tenour, II, 45, tranſcript or copy; hence a will, or other document.

Terceras and the Canaries, Lodge's voyage to, IV, 4. Terceras is Terceira, one of the Azores.

Terence, Paraphraſe of, IV, 45.

Teſterne of the bed, On the, XIII, 9. "Teſterne" is equivalent to "teſters," the top and higher parts of the bedſtead.

Tetch, XV, 101, *tache*, ſpot or blemiſh.

Thales the Mileſian, Death of, VIII, 63.

Thart as thart, XVI, 25, thou art as thou art.

"That (ſhe replyed) Philamour," VII, 26, read "*That ſhe" (replyed Philamour).*

The diſcontented Satyre, III, 31.

Theabs, I, 18, Thebes.

Theagines of Greece, II, 54, Theagenes. A character in *Forbonius and Priſceria*, borrowed from a Greek romance by Heliodorus, biſhop of Trikka.

Thebans iuorie brow, Such wreathes as bound the, III, 9, the laurels on the head of Pindar, the Theban poet.

Themoſtocles, Death of, VIII, 63, Themiſtocles.

Theophanes Mitiletus, I, 11. Theophanes of Mitylene, hiſtorian of Pompey the Great.

There is no follie in Loue to had I wiſt, IV, 106, there is no greater folly than an old maid's boaſt that ſhe might have had lovers if ſhe had wanted them.

Theſſali that haue beſtowed a new Printed liuery on euery olde poſt, XVII, 5, quacks that have ſtuck their bills (advertiſements) at every turn.

Thiſtle, II, 40. See *Grapes on the vneceſſarie thiſtle, No.*

Thiſyron mould, II, 43, read *this iron mould.*

Tho, XVI, 46, line 2, read *thou.*

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Though, XVI, 5, line 29, read *thou.*

Thought, II, 41, conſtant plotting, to get the better of one's fellows; V, 80, care, grief.

Thrift, I, 3, *ſb.*, an honeſt calling.

Thruſt, VII, 31; XVI, 51, read *thirſt.*

Thumbs, XVI, 9. See *Croſt him ouer the thumbs.*

Thy, III, 37, line 7, read *thes.*

Ticing, XIX, 10, enticing.

Tickle, VI, 5, fickle; X, 22, 70, critical, dangerous.

Tieth ſpirits, XV, 82. See *Onyx.*

Time-leſſe graue, IX, 59, untimely death.

Tipe, III, 41, type; V, 82, tip, ſummit.

Tirtheus, I, 18; Tirthetus, 22, Tyrtæus.

Tirzus the Tyrant, Strange lawes of, VIII, 70.

Tiſinoe, XVIII, 9, ptiſans, barley water.

Titius, II, 79; VI, 33, 61, Prometheus, the Titan.

Toade, VII, 103. See *Stelon vnleſſe it encounter the toade.*

Toe, II, 16. See *Holdes the Diuell by the toe.*

Toies, XV, 116, frivolities.

Tooke his holde faſt, The ſigh, II, 65, the ſigh confirmed his ſuſpicions.

Tooke the entertainment by the ende, IV, 76, joined immediately in the invitation.

Toongues, VII, 10. See *Vermine in theyr toongues.*

Tooth, A longing, IV, 136, a craving, luſt; VII, 52, a covetous diſpoſition.

Toothache. Remedies ag^{t} y^{e} paine of the teeth, XVIII, 21.

Torpedo, The fiſh, VII, 36, deſcribed as infecting with ſenſuality thoſe who touch it.

Torquile, VII, 36, the Torpedo (fiſh).

Torrified, XVIII, 64, roaſted, calcined.

Tortuous, XVI, 38, malign.

Tortures inflicted by Megollo Lercato upon his priſoners, VIII, 53.

Tothe, Yon owne, I, 8, read *your own tooth.*

Touchſtone, XIII, 18. See *Forthall.*

Toule, XV, 39, *vb.*, to entice.

Toye, II, 24, *ſb.*, an idle thought.

Toyes, I, 4, *ſb.*, trifles.

Towle, XVI, 29, *vb.*, *pr.t.*, toll.

Towle, Th' inforced ſollace hath no power repining harts to, IX, 70. To "toule" or "tolle" was to incite; here probably to influence, encourage.

Trabiſonda, VIII, 52, Trebizond.

Trace, IV, 95, *vb.*, *pr.t.*, wander

Tract, IV, 44, *vb.*, *pr.t.*, trace, traverſe; XIV, 27, trace; XVI, 17, *vb. p.t.*, walked upon.

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Traditions of the Roman ſtage, I, 40.

Traffiqued, V, 53, tranſacted.

Tragedies and Comedies inuented by lerned fathers of the old time, I, 35.

Tramels, Trickt my, XVI, 15, decorated my nets, baited my traps.

Trammell, VII, 25, a fowler's net.

Tranſlate a fée of ten groats to a ſignet of thrée poundes, With the very touch, VI, 26. The fee of ten groats is paid to the Scrivener, who forthwith draws up a promiſe or bond to the amount of three pounds.

Tranſlations; from Bartas (du Bartas), XV, 76; Dolce, XIII, 76; Horace, I, 17; XV, 56, 88, etc.; Juvenal, I, 43; Lodovico Paſcale, XIII, 78; Lucan, XV, 75; Martelli, XIII, 78; Ovid, XV, 115; Siluius Italicus, I, 47; etc., etc.

Trauell, XV, 114, *vb.*, to travail, work; *ſb.*, work, exertion.

Treacles, II, 56, purges.

Treaſon, Have they not loved the, but hated the Traitor? XV, 24, have they not welcomed the treaſon, which was conducive to their intereſts, while condemning the agent.

Trick, IX, 71, *adj.*, clever, cunning.

Trimigiſtus, VI, 60, Triſmegiſtus.

Tripheramagna, XVIII, 51. See *Opiate.*

Trochilus, The, XIII, 48, the Wren.

Trochiques of Roſes, XVIII, 63. "Trochiques" are ſaid to have been ſhaped ſomewhat like lozenges, cubic or perhaps ſpherical.

Trote of warre, And more ſee here the dangerous, X, 44. Though there is a little incongruity of metaphor, "trote of warre" probably means tread or advance of war.

Truce-men, IX, 6, 20, interpreters.

Trull, XVI, 5, 37, ſlut, a proſtitute.

Truſſe, XV, 33, a jacket with tight ſleeves.

Truſt, III, 15, *vb.*, *p. p.*, truſſed, braided.

Trvth's Complaint ouer England, II, 85.

Tuition, XVIII, 15, protection.

Tullie, I, 9, etc.; Tully, II, 49, etc.; Tullye, I, 27, etc., Cicero.

Tullius, Death of Marcus, VIII, 63.

Tunell, XVIII, 20, a ſunnel uſed for cauſing patients to inhale vapours.

Tuner, A doleful, I, 26, a pathetic ſinger.

Turinge, Garibald, Duke of, VIII, 42.

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Turpelius, I, 39, ? Tibullus.
Turtle, IV, 100, the Turtle Dove.
Twitch, Some tangling, XI, 36, ſome entangling weed.
Tygre, A Libian, VIII, 60.
Tykes, XVII, 85, ticks, covers of feather beds or mattreſſes.
Tyle ſhare, A hott, XVIII, 42, a fragment of a tile made hot.
Tymon, A, II, 67, a miſanthrope.
Tyrtæus and the Lacedemonians, I, 21, 22.

VLCER and Noli me tangere, For the Cancer, XVIII, 13.
Vnaccuſtomable, II, 65, unexpected, unuſual.
Vnaccuſtomed purpoſes, II, 58, exceptional means.
Vnacquainted, II, 31, 65, *adj.*, unexpected.
Vnder, not ouer the wind, XVII, 23, to windward, and not to leeward.
Vnder prop for his pillow, I, 2, *ſb.*, a bolſter.
Vndermine, VI, 24, *vb.*, to miſlead.
Vnderminers, II, 32, competitors who underſell.
Vndermininig, II, 15, read *undermining*. See *Solicitour*.
Vndoubted trueth, You inferre an II, 66, you take for granted.
Vnfret, XVI, 31, *vb.*, to ſmooth, unknit the brow.
Vngracious, II, 14, graceleſs.
Vngratious, II, 23, of low birth.
Vnicornes horne popularly ſuppoſed to be a charm againſt the plague, XVII, 61.
Vnkembed, VI, 21; IX, 84, unkempt, uncombed, diſhevelled.
Vnmoniſhed, XIV, 47, unadmoniſhed.
Vnneth, IX, 27, unleſs.
Vnrecomptles, XIX, 14, indeſcribable.
Vnreprouable, II, 53, unexceptionable.
Vnſure of that inſude, II, 74, ignorant of what had occurred.
Vntruſt, XV, 69, untruſſed, unbraced.
Vnulfe, ſervant to King Partaritus, VIII, 43.
Vnwildie, II, 43, docile, tractable
Vpbraide you of their benefite, They will, II, 28, they will reproach you if it be to their advantage.
Vpbraides the dimple in her chinne, Nais, III, 23. The upbraiding or cenſure here is really a form of commendation. Cf. the line before and that which follows. The parallel is, however, with the next line but one, "Clore ſhe ſweares," etc.

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Vp-ſe-Friſe, Drinke, xv, 26, drink Frieſland beer.
Vpſey freeze, iv, 27. See *Vp-ſe-Friſe.*
Vſaunce, ii, 31, uſance, uſury.
Vſurers, An Alarum againſt, ii, title; their tricks to evade the law, and rate of uſury in 1584, 37; as religious as the beſt, 42.
Vſurie, Examples from ancient hiſtory of laws againſt, ii, 38, 39; Diogenes on, vi, 32.

Vade, viii, 19, *vb.*, to fade.
Vagarāt, ii, 6, vagrant.
Vailes, viii, 22, *vb.*, avails.
Vain, The peoples, i, 40, the public taſte.
Vaine, i, 47; vaines, ii, 10, *ſb.*, vein, natural diſpoſition.
Vainglory, firſt ſonne of Leuiathan, xv, 9.
Valor, i, 17, value.
Varius, vii, 9, the Panther.
Vaughted, v, 47, *vb.*, *p.t.*, vaulted.
Vawting houſe, A, xv, 69, vaulting houſe, brothel.
Vayle, ii, 72, veil.
Vayne, ii, 15; vaine, 16, vein, humour, natural diſpoſition. See *Vaine.*
Ve, ii, 51, *vae* (Latin), woe!
Venie, iv, 93, attack (a term formerly uſed by fencers).
Venture, xviii, 16, read *vertue.*
Vermine in theyr Toongues to open ſecrecie, Many there were that carried, vii, 10, whoſe tongues prying by inſidious and crafty queſtions, etc., got acceſs to others ſecrets, as rats and mice do to cupboards.
Verrelay, xi, 19, virelay, round or catch.
Verſes, which howſoeuer you turne it backwards or forward is good ſence, and hath the rimes and cadence according, xiii, 75.
Verſifing, i, 13, *adj.*, verſifying, verſe writing.
Veruen, v, 8. Vervain, Verbena.
Villiers, Lord, made joint regent of Normandy, v, 80; uſurps the dukedom, v, 81; burnt by order of Robert, 88, 89.
Vineger to lay on ſcalding, xv, 87. See *Oile.*
Violent deaths of many learned men, viii, 63.
Viſſigrade, viii, 58, Viſſegrad.
Vocacite, ii, 49, read *voracity.*
Vouchſafeth him his ſon in lawe, ii, 84, permits him to become his ſon-in-law.
Voyage of Lodge to the Iſlands of Terceras and the Canaries, iv, 4; to the Straits chriſtned by Magelan, xiii, 3.

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Vulueus bellowes, XVI, 38, Vulcan's bellows.

WAGED BY MONY, XV, 92, on the footing of a ſtanding army.

Waimenting, V, 53, lamenting.

Waine, VII, 78, wane, decadence.

Walſingham, Sir Frauncis, Epiſtle dedicatory to, in *The Schoole of Abuſe* by S. Goſſon, II, 6.

Waltring waue, IX, 59, weltering wave.

Wan hope my weale, III, 18, hope, now fading away, my only good.

Wannion, About the waſt with a, VII, 73. A "wannion" was a curſe. "The waſt" is probably the expanſe of ſpace. Cf. *Meaſure for Meaſure*, iii., 1. "To be impriſon'd in the viewleſs winds, And blown with reſtleſs violence round about the pendent world."

War, XII, 39, read *wax*. See *Picture of War*.

War waged for "one citie, the whole confines and reuenewes whereof is not ſufficient to acquit for one moneth of your charges," XIII, 6. Compare *Hamlet*, iv., 4.

Warrantiſe, IX, 32, privilege.

Waſheth the Aſſes eares, Who, looſeth both his Sope and his labour, VII, 53. Somewhat like "waſhing the blackamoor white."

Water not thy plants, IV, 122, do not give way to grief.

Web, Sir William, Dedication of "The Life and Death of William Long beard," to, VIII, 3.

Well fare a woman for the firſt, XV, 38, is indebted to a woman for the firſt.

Welted, XI, 47, fringed or furred.

Welts & guardes, XI, 9, fringes and braids.

Weriſh, I, 5, weakly.

What moſt I like, I neuer mind, XIX, 14, I have become indifferent to the things which formerly pleaſed me beſt.

Which, III, 13, line 17, read *with*.

While Munday. He will not eat his dinner before he hath lookt in his Almanake: nor paire his nailes while Munday, to be fortunat in his loue: if he looſe anything he hath readie a ſiue and a key, XV, 18. Said obviouſly of a ſuperſtitious perſon, regardful of lucky and unlucky days and of occult arts. "While" equivalent to "until," and "ſiue" is a ſieve.

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White ſonne, XVI, 40, a term of endearment, a good boy.
Whiteſt, IX, 23, read *whilſt*.
Whote, VII, 85, hot.
Will of time, The, IV, 123, chance.
William Longbeard. See *Longbeard*.
Wils, Wanton, II, 10, wild ways.
Winch, X, 17, *vb.*, to flinch, recoil from.
Winde in that doore, Is the, IV, 97; XVI, 11; is that the quarter from which the wind blows; is that the turn things are taking?
Winded, VII, 75, got upon the ſcent, got a clue to.
Windgall, XVI, 10. See *Faſhion*.
Wo the Pie, XV, 45. See *Pie of his Winning*.
Woed, II, 72, line 4, read *won*.
Woman's Inconſtancy, III, 42. See *Proof of Woman's Inconſtancy*.
Womb. Remedies for the infirmities of the Mother (womb), XVIII, 66; to trie whether a Childe be deade in the Mother's Wombe, XVIII, 85.
Women, Two kind of teares, I, 35; alter with the wind, III, 42; their rights maintained by Valaſca, VIII, 57; ſolitarie and ſilent in Rhodes, VIII, 69; why they are ſooneſt troubled and more oftentimes deceived by the Devil than men, XII, 33.
Wood, III, 7, would.
Wood of temptation, the inchaunted wood, The, V, 43.
Woodcock, XV, 38, a dupe.
Woodnes, VI, 16, fury, madneſs.
Woolward, XV, 69, ſhirtleſs.
Wordes maſter, So his creditour woulde be his, II, 31, ſo his creditor would be as good as his word.
Worldly wiſeman, VI, 22. A character in Bunyan's *Pilgrim's Progreſs*.
Woſted, XV, 44, worſted.
Wounds of Ciuil War, The, X, title.
Wreſtling match between Roſader and the Norman, IV, 24.
Wring for it, XIV, 29, writhe for it, ſuffer for it.
Wringeth, II, 42. See *Shooe wringeth*.
Wrings, XIII, 55. See *Braggeth*.
Wyll the mightye, I, 23, *vb.*, to incline the hearts of the mighty by exhortation, to exhort.

XERES DE LA FRONTERA, Battle of, VIII, 65.

YAWING, XV, 77, yawning, diſtended; 109, gaping.

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Yeld, I, 26, *vb.*, *pr.t.*, to yearn.
Yexinge, Hitchocke or, XVIII, 40, hiccup.
Ynda or Editha married to Aubert of Normandy, V, 5.
Yoakles, XII, 21, yokeleſs, unſubdued.
Yoncker, II, 18, youngſter.
Youthly, II, 16, gay and giddy like youth.
Yuorie, III, 15, ivory.

ZANI, XV, 94, zany, a profeſſional jeſter, uſually a half-witted fellow.
Zeno, ſlaine by the commandement of Phalaris, VIII, 63.
Zoylus, II, 8, Zoilus, the critic of Homer.

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